

THE
RULES
OF
Civility;

OR,

Certain Ways of Deportment
observed in *France*, amongst
all Persons of Quality, upon
several Occasions.

Translated out of French.

The Third Edition with Additions.

L O N D O N,

Printed for *J. Martyn* at the Bell in *St. Paul's*
Church-yard, and *John Starkey* at the Mi-
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THE
ADVERTISEMENT.

THIS Treatise was never intended for the Press, but in Answer to a Gentleman of Provence, who being the Authors particular Friend, desired some few Precepts of Civility for his Son, at that time come newly from the Academy, and designed for the Court.

The Publication was judged useful, not only to such as had Children to bring up, but to others also, who though advanced in years, might be defective notwithstanding, in the exactness and punctilio of Civility, so indispensably necessary in the Conversation

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tion of the World.

Upon which consideration he was induced to superadd something to the Ladies also, that both Sexes might participate of the profit. But as this Work cannot have relation to any but the Gentry, even so to them it is presented in a different manner: For, there being many persons (he is sensible) to whom these Rules are unnecessary, and who, if they pleased, could exhibit much better directions; to them it is he does most earnestly apply himself, that they would not only correct what is corrigible in his, but transmit to the Printer what other Notes and Observations, upon this subject, they shall make of their own; to the end, that if it be judged worthy of a second Impression, it may come forth more copious and compleat.

For

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For others, who not having opportunity or convenience of repairing to Court, and learning these Rudiments of Civility in their proper School; our hope is, with the least docibility (without which they are capable of nothing) they will reap their advantage, and thank us for our design of gratifying them.

And that the success of this Enterprize might correspond the better to the Design, it is not impertinent to advertise, that whilst this Treatise was in the Press, there was another put forth, Intituled, The Education of a Prince; which was the labours of two of the most Eminent Wits of our Age. It would not be amiss, I say, if this Treatise were perused, to impregnate our minds, & dispose them to the practice of such Vertues as are necessary for our

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several conditions; that so our Civility being laid upon a solid foundation, may be a real Ornament to our Prudence and Learning; whereas without the concomitancy of Vertue, is is nothing else but a Phantasme, or Masquerade.

But above all, it would be convenient, if we not only peruse, but study, and that accurately, the Treatise of Christian Civility, very properly bound up with the two other, and not so short and succinct; which two Books, by the seasonableness of their Edition, seemed to be put out by these Excellent Masters, in assistance to mine: For their's comprehending the Theory and General Principles of Civility, and mine the particular practice; their's serving as the First Part, and mine as the Second; betwixt both, the
Work

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*Work may be compleat, if it be
no arrogance to add a piece, low
in its price, and inconsiderable
in its materials, to a Fabrick of
intrinſical Riches, and of incom-
parable Architecture.*

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The



The Rules of Civility:

O R,

Certain Ways of Deportment observed in *France* among all Persons of Quality ; upon several Occasions.

To a Gentleman of Provence.

IT is your desire, Sir, to know of mewhat is that polite and ingenuous Behaviour, which is so laudably requisite in a well-bred man ; because, say you, I am well versed in the Manners
B of

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of the World, and acquainted (according to your observation) with the Rules of Civility & Respect. I will not defend myself against your good opinion; yet I cannot but fear my compliance will convince you, it was your friendship (not any merit of mine) which preposess'd you in my favour.

CHAP. I.

The Contents of this Tract, and in what Civility consists.

IN obedience therefore to your commands, let me tell you, the *Gentleness* and plausibility, of which you desire information, is in my opinion nothing else, but the modesty and decorum to be observed by every

ry

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ry one according to his condition : for your curiosity is not (I conceive) about the *bonne Grace*, or the neat and becoming air ; which is as it were natural to some persons, who by a particular bounty of Nature, have a way of pleasing in what ever they do, and displeasing no body. Precepts for the acquisition of this Air, and agreeableness, are not to be given, it being a peculiar gift (expressed in this Sentence (*Gaudeant bene nati*) which Nature reserves to herself, and is almost the only thing which Art cannot imitate.

But the pleasing of the corporal eye being but a trifle, unless we can order things so, as to make our selves grateful to the eye of the Soul ; it is not that outward address or becomingness which is the true prin-

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ciple and form of a Gentleman; it is something more substantial and solid, which discovers the disposition of our Soul, rather than the Gesticulations of our body. 1. In short, should we look no further than this exterior Grace, it would follow, that those who have any corporal incommodity, would pass for Monsters among men; whereas their Souls being well cultivated and polite, their actions may be as pleasing, as the actions of the handsomest man.

To establish therefore the Rules of true Generosity, I find we have no more to do, but to apply to the Rules of Civility; which Civility being nothing

1. Neque enim solum corporis qui ad naturam apti sunt, sed multò etiam magis animi motus probandi, qui item ad naturam accommodati sunt. *Cic. lib. 1. Off.*

but

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but a certain Modesty and *Pudor* required in all our actions; it is of that vertue properly we are to give description; 1. and that a description would be sufficient to direct towards the acquisition of that politeness, that agreeableness, that I know not what; which has power to conciliate the applause and affections of all people, in spite of any natural or accidental deformity.

1. Modestia est per quam pudor honestatis claram & stabilem comparat auctoritatem. *Cic. Rh.*

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CHAP. II.

The Definition, the Circumstances, and the different Kinds of Civility.

Civility is defined, *I A Science in instructing how to dispose all our words and actions in their proper and true places.* But nothing can be said or done exactly, and with Civility, without four circumstances be observed: First, *That every one behave himself according to his age and condition.* Secondly, *That respect be preserv'd to the quality of the person with whom we converse.* Thirdly, *That we consider the time;* And Fourthly,

I. Scientia earum rerum quæ agentur aut dicentur, loco suo collocandarum. Cic. Lib. 1. Off.

the

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the place where we are. These Circumstances relating to the knowledge of our selves and other people, and to the observation of times and places, are of such necessary importance, that if any of the four be deficient, all our actions (how well intended soever) are but deformed and imperfect.

But it would be no easie matter to prescribe Rules of Civility so exact, as that they should comply with all times, persons, and places in the world; seeing nothing is more obvious than variety of Customs, and that what is decent in one Nation, is indecent in another; what is useful, and perhaps profitable in one Age, declines, and grows contemptible in the next; in short, nothing is so intrinsically decorous, but the experience

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or capricio of Mankind alters, or explodes it.

By reason of this variety, our resolution is to treat of it as it stands at this time in reputation among Christians; after which, by some few distinctions we shall elaborate and prepare it for practice.

As to the manner of Deportment at Coronations, Entries, Cavalcades, and all publick Ceremonies, we refer to the Heralds, Publick Officers, or such as in their Travels have made them their particular observation. The conducting of Embassadors, the formalities at Installments, Creation of Magistrates, and such kind of Solemnities, being no part of my present province; your command, nor my design reaching no farther than some short directions

ctions for particular demeanor.

To come then to the point, and explain our selves in as few words as we may. This Modesty or Civility we speak of, if taken right, is nothing else but humility; which being well practised by persons of Honour, (for there is no Quality, no Estate, no Pedegree, exempts any man from the exercise of Vertue: and indeed the greatest persons are but mean and despicable amongst wise men, if they be not ennobled thereby) this vertue, I say, being well practised, is sufficient to pronounce a man civil, and a Gentleman.

This Humility consists not only in a moderate and submissive opinion of our selves; but in preferring the satisfaction and commodity of other people before our own, and that so ingeniously

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niously ; I that we cannot provoke or disoblige any one without great trouble and horreur ; and to be of this disposition, is to be truly modest ; the reason is, because as there is nothing lessens, or makes a man more insupportable, than insolence and vanity ; so there is nothing recommends him so strongly to the affections of all people, as affability and submission. It is a Character God Almighty has imprinted in all the vertues which spring from him, to affect the eyes, and allure the heart of all such as are beholders of their practice ; and amongst all these vertues, this of Humility has

1 Modestia provenit ex quadam dulcedine affectus, qua quis horret omne quod potest alium contristare. *S. Th. 2. 2. quæst. 157. Art. 3.*

Justitiæ partes sunt non violare hominem, verecundiæ non offendere, *Cic. lib. 1. Off.*

that

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that privilege in extraordinary eminence ; from whence it happens, though a person of known modesty and humility be guilty of any formal indecency in his Carriage, it shall be so far from being objected to his disparagement, that every one will endeavour to excuse it : whereas on the other side, a proud and imperious person, adorned with never so much Breeding, and beautified with never so much Art, displeases all people, and is unwelcome where ever he goes.

Modesty therefore is the effect of Humility, as Civility and the gratefulness of our actions, is the effect of our Modesty.

CHAP.

CHAP. III.

The difference betwixt things decent and indecent, according to Custom.

TO this must be added, the difference betwixt things civil and uncivil, convenient and inconvenient; for let a man be never so humble, if he be stupid at the same time, or morose, he shall never pass for either civil or modest, nor be ever admitted into the Conversation of Gentlemen.

For the better distinction betwixt decent and undecent things, it is principally to be desired; our Gentleman should have a good natural judgment of perception, to discern the various qualities of things; for
for

for want of that many times we mistake and fall into absurdities, taking things for mysteries and miracles of wit, which among sober and judicious people, are but trivial and vain.

In the next place it is necessary an exact observation be taken of what is own'd and establish'd for civil or uncivil, in the place where we are.

In the third place, regard is to be had not to confound familiarity and civility.

For the first there are no precepts to be given, it being a natural gift without the assistance of Art; only 'tis rectified and improved by education sometimes, and extraordinary inspection upon our selves.

The second is formed both of the general consent and practice of all well bred men, and certain

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certain peculiar Rules of decency, which Nature has likewise inscribed. Her also we are to follow as our model and guide, observing her prescripts in things which are honourable, and her modesty and retention in things which are otherwise. 1

For example, so strong an obligation has she laid upon us to conduct our selves, 2 according to her directions, that if we deviate and transgress her Rules, either in word or action, (as it happens to such as counterfeit the greatness or smallness of their voice, as they think it more commendable, or affect any particular postures or motions in their marches or other

1 Quod si sequamur ducem naturam, nunquam aberrabimus. *Cic. ib.*

2 Admodum autem tuenda sunt sua cuique non vitiosa, sed tamen propria, quo facilius decorum tucatur. *Ib.*

gestures)

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gesture) that constraint and irregularity immediately displeases, and by common consent, and a natural inclination in all people to integrity and truth, is found immediately indecent. 1

Furthermore, Nature having a desire to conceal some parts of our Bodies, and to prevent some kind of actions; custom and use are so well agreed to concur, that the person who should publickly discover them, would appear the most ungentle man in the world; so strong a caution has she laid upon us of acting or speaking nothing contrary to her dictates of honour and modesty. 2

1 Id maxime quemquem decet, quod est ejusque suum maxime *Cic. ib.* In omni genere quæ sunt recta & simplicia laudantur. *Ib. C.* 2 Quæ enim natura occultavit, eadem omnes, qui sana mente sunt, remonent ab oculis, ipsique necessitati dant operam, ne quam occultissime pareant. *Cic. Ib.*

For

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For other actions where Nature has not been so precise, but left us the same liberty with other Creatures, as in spitting, coughing, sneezing, eating, drinking, &c. We may follow our own fancies, because every man is naturally convinc'd the more remote and contrary his actions are to the example of Brutes, the nearer does he approach to that perfection to which man tends by natural propensity, according to the preheminance of his nature.

For as there are some actions naturally indispensible, and must be done, how undecent soever they be in themselves, it is required they be performed with as much modesty and remoteness from the practice of Beasts as is possible.

Other things there are which
have

have no dependency of Nature, but have been introduced and allowed in all times among us, as to pull off ones Hat in testimony of respect; to give Superiours or equals the precedence; to allow them the upper end of the Table or Chamber, and the Wall, as they walk in the Streets. These are things so generally expected, and so essential to Civility, that if a man does not re-salute a person which hath saluted him with his Hat, though his condition be never so mean, he will be lookt upon as uncivil, and ill bred, let his extraction be never so great.

The third thing we have thought necessary, consists in a judicious discrimination of familiarity and respect; and this distinction is of the more importance,

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portance, because upon some occasions familiarity may be decent and becoming, and at others presumptuous and troublesome.

Wherefore it is not inconvenient first to understand, that *Familiarity is a gentle liberty betwixt persons acting or discoursing together, by which it is tacitely and reciprocally agreed to take that in good part, which in strictness at other times, or in other company, might possibly displease.*

It is moreover to be observed, that all humane conversation passes betwixt Equals, or Superior and Inferior; and that all transaction whatever is managed betwixt persons of long, little, or no acquaintance at all.

Betwixt Equals, if one knows
how

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how to manage it well, familiarity is laudable; if but a little, 'tis dangerous; if not at all, 'tis rude, and discovers weakness of judgment.

From an Inferiour to a Superiour (unless he knows him extremely well, or (if but a little) by his exprefs command) familiarity is sauciness; and if he knows him not at all, impudence in the highest.

From Superiour to Inferiour, familiarity is graceful, and obliges the person which receives it.

So then according to these remarks all our actions in respect of other persons, are either absolute and independant, or dependant according to the difference of superiority, equality, or inferiority. To the first all things are lawful, because they
com-

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command the others ; and having no right to censure, the inferior must be contented to suffer. The second are at liberty among themselves ; but the third are more particularly obliged to the Rules of modesty.

For these reasons the two first may be familiar without indecorum, but the third never, without express order from the person on whom he depends.

But as these general principles would be of good service to such persons as knew how to apply them in all their Conversations, so likewise it must be proportionably useful, if I reduce them to some heads, and make them more plain and intelligible thereby.

Here therefore we will commence our Essay, in proposing
an

an example of the converse betwixt an Inferiour and Superiour, with whom there is no intimate acquaintance; this being the case which requires, and affords more precepts than either of the other. Let us begin then with a young Gentleman, whom we are to polish for the visiting and conversing with great persons, in all places, and at all times shall occur.

CHAP. IV.

His entrance into the great persons house; his observations at the door, in the Anti-chambers, and elsewhere.

TO begin with the door of a Prince, or Great Person, it is uncivil to knock hard, or
to

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to give more than one knock.

At the door of his Bed-chamber or Closet, to knock, is no less than brutish; the way is to scratch only with their nails.

When he scratches with his nails at the Kings Bed-chamber door, or any other Great Persons, and the Usher demands his name, he must tell him his surname only, without the qualification of Mr. S. or my Lord.

When he comes into a great mans house or chamber, it is not civil to wrap himself up in his Cloak; but in the Kings Court he runs great hazard of correction.

It is boldness to enter of himself, without being introduc'd.

If it be of importance to him to enter, and there be no body to introduce him, he must try gently whether the door be
lockt

The Rules of Civility. 23

lockt or bolted on the inside ; if it be, he is not to knock, or fiddle about the Lock, like an impatient person, as if he would pick it, but he must patiently expect till it be opened, or scratch softly to make them hear ; if no body comes, he must retire to some distance, lest being found about the door, he should be taken as an Eves-dropper or Spy, which would be great offence to all persons of quality.

It is but civil to walk with his Hat off in the Halls and Anti-chambers, and this is to be observed, he who enters is obliged always to salute the first.

It is contrary to Civility, to bid a person (his Superiour) to put on his Hat ; and on the other side, the incivility is no less,

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less, if in putting on his own Hat, he makes not the person to whom he is speaking put on his also, though he be his inferiour, if he be not his dependant.

When the King or Queen's Tables are spread, 'tis corrigible to keep on his Hat, as likewise when the Officers come by with the covering or meat.

'Tis rude to drink to a Lady of your own, much more of greater quality, than your self, with your Hat on; and to be cover'd when she is drinking to you. When Dinner is going up to any Nobleman's Table, where you are a stranger, or of an inferiour quality, 'tis civil and good manners to be uncover'd.

When any one of extraordinary quality is present, 'tis uncivil to whisper, or to turn
your

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your face as if you were going to do it.

To laugh, talk, or ask questions at Musick entertainments, is disobliging and unkind; for they are shewing all their excellencies for your diversion, and striving which shall excell in that, which you are to judge; besides the noise and disturbance you make, is offensive to them that are more attentive.

'Tis to affront a man, when he is in the middle of a serious discourse, to fall in talk to some in company of another matter.

In any Room where our Superiours are, it is not good manners to sit down unless desired.

In the Bed-chamber he must be always uncovered: In the Queens Chamber, the Ladies which enter, make their reverences

C

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rences towards the Bed, to which it is not permitted any of them to approach, though there be no Rails nor Ballisters about it.

As to the Ladies, it is convenient for them to know, that besides the Punctilio of their Courtesies, there is the Ceremony of the Mask, the Hoods, and the Trains; for it is no less than rudeness in a woman to enter into any ones Chamber, to whom she owes any respect, with her Gown tucked up, with her Mask upon her face, or a Hood about her head, unless it be thin and perspicuous.

It is to be strictly observed likewise, that their Courtesies be not short and precipitate; but grave and low, if there be room, if it be only in passing, a moderate inclination is sufficient.

It

The Rules of Civility: 27

It is not civil to have their Masks on before persons of honour, in any place where they may be seen ; unless they be in the same Coach together at the same time.

It is uncivil to keep their Masks on when they are saluting any one, unless it be at a good distance : But even in that case they pull it off before any person of the blood.

In the Chamber of any great person, where the Bed is railed in, it is rudeness to sit down upon the Rails.

It is indiscretion also to lean upon the Arms of the Kings Chair, or to loll upon the back of it ; to prevent which, it is commonly turned towards the wall.

Whilst he attends in the
Anti-Chamber , or Presence
C. 2 Chamber

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Chamber, it is not decent to walk up and down the Room, and if at any time he does so, it is the Ushers duty, and common practice to rebuke him.

It is no less absurd to whistle or sing for his divertisement (as they call it) whilst he is waiting in those Rooms, or in the street, or any other place where there is concourse of people.

CHAP. V. .

Regulates his Conversation in Company.

AS it is a token of indiscretion and vanity for one to enter boldly and without Ceremony, into a Room where people are in discourse (though he be of their acquaintance) unless

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less his business be extraordinary, and he can steal in without disturbing them : so it is the mark of incogitancy or ill-breeding, when one comes into a Room, to ball out as their throats would spit, to the person of their acquaintance ; *your servant Sir ; your humble Servant, Madam ; I wish you good day.* But he must enter quietly and civilly, and when he comes near the person he would salute, make his Complement modestly and gravely, without any such noise or obstreperousness.

If they do him the civility to rise when he comes in, he must have extraordinary care he takes not any of their places, but seat himself upon another, and rather behind than before any body ; observing still not to sit down till they be all in
C 3 their

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their places ; it being great indecorum to sit down in the case, whilst any person which gave him that respect, continues upon his legs.

Less tolerable it is to enquire what they were talking off ; or (if they be in discourse) to interrupt them, and enquire hastily *What's that ?* Who did ? who said so ? especially if they be whispering or talking in private.

'Tis rash, and savours of a hair-brained humour, for any one to ask another in the middle of a Story, what was the beginning.

At first coming in to a Room it is very unmannerly to salute any women in the company except your own acquaintance, for there may be some of too great quality for your approach,

The Rules of Civility. 31

proach, whom you may ignorantly offend.

In visiting a Lady lately come out of the Country, or after a journey, it is not enough to salute her, but her Gentlewoman also, if she be then present. But this ought especially to be observ'd among the Sex.

If one be in company 'tis not civil to speak to any one of them, (or to any Servant that comes in by accident) in a language the rest do not understand.

It is not civil to whisper in company, and less to laugh when you have done; for people being generally conscious, are apt to apply it to themselves, and conceive sometimes so great displeasure as is not easily removed.

I think it scarce necessary to

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set down the documents which is given every day to Children as when ever they answer yes, or no, to give always the Titles of Sir, Madam, or my Lord, as they are due; as yes Sir; no Madam, &c. it is handsome also when one is to contradict any person of quality, and to answer in the negative, it is not to be done bluntly with a *No, Sir, that is not so*, but by circumlocution, as *Pardon me Sir, I beg your pardon, Madam, if I presume to say, fisking and pratling are but ill ways to please.*

It is obvious too, that it is but a Rustick and Clownish kind of wit, to put *Sir*, or *Madam* after any word, so as to render his meaning ambiguous, as to say, *this Book is bound in Calf, Sir; this is a fine Mare, Madam; or he is mounted upon an Ass, my Lord, &c.* it

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It is not handsom to add after the Titles of *Sir*, or *Madam*, the Sirname, or quality of the person one speaks to, as to say, *Yes Mr. Cicero*; *No Mr. Consul*: but rather, *yes Sir*, *no Sir*, and no more.

When one speaks any thing Complementally, or runs out into extravagant expression in commendation of the person to whom he speaks, it is not civil to say, *you jeer me, Sir*, but the phrase must be altered, and one may say, *you amaze me, Sir*, &c.

When one tells any story or action of another, especially if it be to the disadvantage of the person who did it; it is not good to father it upon the person to whom we are speaking, expressly, or under his own name; but to do it more remotely, and by some indefinite term,

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as to say, *such a thing was done rashly, such a thing had been more obligingly let alone*; is better than to tell him bluntly, *he was mad to do such a thing, or he disobliged such a man in doing so or so.*

Great care is to be had likewise of speaking imperiously, or using any words of command towards the person to whom we are speaking; we are rather to accustom our selves to a way of circumlocution, by varying the phrase in some other indefinite manner; as instead of saying, *come, go, do, or say such a thing*, we must say, *if you think it convenient, come; you will do well to go; in my judgement it would be well to do so.*

It is no small argument of indiscretion, in a person that should be thought otherwise,
to

The Rules of Civility. 34

to magnifie, or talk much of his Wife, his Children or Relations, in the company of persons of quality; nor before any company, especially of strangers; yet perhaps you may hear some say to this effect; *Good lack, how did I laugh last night at my Robbin; I did not think it possible for a Child to have so much wit; I believe he hath too much wit to live, &c.* This betrays an ignorance in a mans behaviour, and such like discourse seldom pleaseth any but themselves, though they may be spoken of upon occasion, if it be done pertinently, and without extravagant commendation,

It is not handsom to appear affected, or over-much pleased with the commendations of ones Relations; nor when one speaks of his own Wife, to mention

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mention her by her name or quality, or any term of familiarity used betwixt themselves; as for example, it would not be handsom if *Cicero*, or any President were speaking of his Wife, for him to say, *Madam Cicero, did so; Madam la Presidente, said this; or, my joy, my duck went hither or thither;* but much better it would be to say only *my Wife*. A Wife speaking of her Husband before persons of ordinary condition, may call him by his name, with the addition of Master, if he uses that title; but before persons of quality, she is to say only *my Husband*: The man which caresses, or expresses much fondness, to his Wife, before company, makes himself ridiculous.

It is not civil to enquire too particularly, of the Husband,
after

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after his Wife; unless she has been absent in the Country, or desperately ill; especially, if he be a person for whom we ought to have any respect.

And if it happens, we are bound in Civility to inquire of the Husband, we must proceed contrary to his way; for whereas he in discretion is to say no more than *my Wife*, in speaking of her; we must not follow his example, and cry rudely, *how old is your Wife?* or *how does your Wife?* but observing the quality of the Husband, say *how old is my Lady your Wife?* *I wish my Lady President, or my Lady Dutchess much happiness.*

Nor is it good Manners to ask any person, especially a Woman, how old she is; for all that are old would be thought otherwise, at least not to undergo

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dergo the infirmities thereof.

Avoid unsuitable and hyperbolical commendations of any person; for any excess nauseates, and it will be a kind of detraction from those you speak to, and bears with it a tincture of arrogance. For he that commends another, would have him esteemed upon his judgment: it is necessary for him that doth it to reflect upon his own repute; for it disparageth a wise man to be commended by a Fool, nor is it any credit for a good man to be commended by a debauch.

Being in the Company of persons of Quality, unless one be of greater Dignity himself, it is no less ridiculous to mention ones Relations, with their Titles of Honour (though we ought always to speak of them
with

The Rules of Civility. 39

with respect) as to say *My Lord* *my Father*, *my Lady* *my mother*. They are only to be called *my Father*, *my mother*; nor is it proper for Children of any bigness, to call them *Dad* or *Mam*; much less to call them by their Names, or their Titles. ||

When one speaks to a third person, of any person of quality who is present, it is not civil to name him bluntly, if he stands by; as for example, if I were speaking to *Cicero* of *Cæsar*, in the presence of *Cæsar*, and should tell him *Cæsar had done great things in France*; and *Cicero* should ask me *who took Gergovia*? I must not nod my head and cry *He*; that would be a disobligation to *Cæsar*, and savour too much of contempt: But I must answer, this Gentleman took it; and it is no less uncivil

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uncivil to point with ones finger to the person of whom we are speaking, if he be in the room.

It is improper likewise to send Commendations or Messages to any body, by our Superiours; but we must rather find out some other person that is either equal or inferiour.

It is defect of Civility likewise, and good Breeding, to interrupt any person that is our Superiour, if he be in discourse; and makes us ridiculous to speak in that case but when we are spoken to.

When a person of superiour Quality asks a question in Company, where there are many more our Superiours, it is arrogance to answer first, though the question be but trivial; as *what is it a Clock? what day is it?* even in those questions we are
to.

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to give precedence to our betters, unless they be made particularly to us.

If a person for whom we bear any common respect, hesitates in his discourse, to consider what he has to say, or to rub up his memory; 'tis rude to cut him off quite, or interrupt him, though in his assistance; as if one were telling that *Cæsar defeated Pompey in the Battel of, of, of*, it would be unhandſom for one to clap in, and cry *Pharſalia*; he ought rather to attend till he be askt.

In the ſame manner, it is not Gentile to rectifie a Superiour, though he be in a miſtake, becauſe it would look like a kind of contradiction; as if he ſhould ſay, *It was a testimony of good nature in Darius, to weep when he ſaw Alexander dead.* Where
Darius

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Darius is mistaken for *Alexander*, we are obliged in Civility to attend till he recollects himself, or gives us occasion to undeceive him; and then we are to do it without any reflection.

In speaking to a person, it is not civil to cry, *You understand me I hope? Do you understand me? I do not know whether I explain my self sufficiently.* One must say nothing in that nature, but proceed in his discourse; and if he perceive he does not understand, repeat, or illustrate what he said before in as few words as is possible.

In relating any story, 'tis ridiculous to say almost at every word, *said he, or said she.*

Caution must be had likewise of speaking any thing may perplex or trouble any one; or remembring or reviving any
affair,

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affair, that is not to the advantage of the person to whom they speak.

To sleep, go away, or gape, whilst one is speaking, is not only uncivil, but stupid ; and to be laughing and playing the fool is as bad ; care therefore must be had not to play with ones fingers, to pat or toy with him that sits next, nor do any childish thing to provoke him to laugh ; lest the Company being indisposed for such idle diversions, take pet and be gone.

If a person of Quality be in the Company of Ladies, 'tis too juvenile and light to play with them, to toss or tumble them ; to kiss them by surprise, to force away their Hoods, their Fans, or their Muffs.

It is undandson among Ladies, or any other serious Company,

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pany, to throw off ones Cloak, to pull off ones Perruque, or Doublet, to cut ones Nails, to tye ones Garter, to change Shoos, if they pinch; to call for ones night Gown, and Slippers to be at ease, nor sing between the teeth, nor drum with ones fingers; all which are as incongruous, as for an Officer of Horse to appear in shooes when he is called to attend the General.

'Tis displeasing, likewise, to hear a man always complaining of his distempers in Company; and implies either stupidity or hypocrisie; it being to be supposed, he does it either by that vain and impertinent pretence, to conceal his want of ability to maintain any discourse; or that he may be thereby permitted to take his own ease, though to the disturbance of the
the

The Rules of Civility. 45

the rest of the Company.

● When any Jewel or other Rarity is shown to the company, 'tis indecent to clap ones hand upon it to see it first; it being much better manners to moderate our Curiosity, and expect patiently till it comes to our turn, and when it does, it argues no great discretion to admire it too much, or to run out into any extravagant commendations, as some people do, who by their immoderate transport, convince us they have seen nothing curious before, and have no true estimate of the value of things.

On the other side, to be cold and indifferent in praising what is really commendable, is a sign of fullness and morosity, especially in great persons, and is ingrateful to all the World;
the

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the best way therefore is to be modest and just, and to give things their approbation as they think them to deserve it.

It is not improper to advertise in this place, that when any thing is presented to one by a Superiour or Equal, 'tis decent to receive it with his Glove off, kissing his hand; as also when he returns it, or presents any thing to another: But if a thing be desired of us, the best way is to deliver it immediately, without making him expect.

When a Curiosity is once produced among Company, 'tis uncivil to put it up till all have seen it that are desirous.

It is barbarous, and argues the height of indiscretion, to peep over ones shoulder, when he is writing, and ungentile when he is reading, and fond to cast
his

The Rules of Civility. 47

his eyes seriously upon any Papers lying in his way.

'Tis not handsom, likewise, to come too near those who are telling of Money ; any Trunk that is open, or any Closet where Jewels or such Rarities are laid :
I In like manner if one be in his Closet with any person who is suddenly called out, it is civil to go out with him, and attend his return in some other room.

'Tis incivility before a person of Quality, to read any Letter or other Paper that is brought to him, unless the said person be concerned therein, or does expressly desire it.

If new Company comes in, or any person rises to be gone ; or to pay respect to them that are entring , though they be our

¶ Ni los ojos à las cartas ; ni las manos à las arcas refranes.

Inferiours,

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Inferiours, it is but Civility to rise also.

If any one comes in to speak with us from a person for whom we ought to have a respect, though it be but a Footman; we are obliged in Civility to rise from our seat, and receive his Message with our Hats off.

If we be obliged to go and come in to the room before persons of Quality, we are to have a care of turning our backs upon them, and are to endeavour to go out backwards as much as we can.

Late Custom hath dispensed with a Rule of Civility, which is solemn taking of leave at departure from Company. When many are met together at a Visit, and some are discoursing, or others at Cards, 'tis not unmanly to rise up and only take leave

leave of the Lady you gave the Visit to, and go without speaking to any of the rest, except they rise up.

'Tis of late, likewise, observed not to call any Gentlewoman by her surname, adding only Madam to it, but rather Mrs. as not *Madam Joan, what's a Clock?* but *what is't a Clock, Madam?* not my service to Madam *Smith*, but rather to Mrs. *Smith*.

But above all things, our principal care must be of intruding upon persons in private discourse, which will be discovered either by their retirement, their whispering, or by the changing their discourse upon our approach; having observed either of these signs, we are presently to withdraw upon penalty of falling into great indiscretion. D For

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For Companies met upon any Solemnity or Ceremony, we must take specially notice of two sorts of people; the Authors of the Ceremony, or the Persons invited.

To the Authors in the first place, if the Ceremony be any serious matter, we must always give place, though they be our Inferiours. For example, at a Wedding, the Bride, Bridegroom, their Relations, and the Ecclesiastical persons, have always the preheminence; and we are in civility obliged to do them, though they be very much beneath us. If it be at a Christning, the God-fathers, God-mothers, Child, Widwife, and such of the Matrons as are most essential to the Ceremony, are in equity to precede. If it be a Funeral, the Relations of the
dead

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dead persons are in course to go first and have the most honourable place; if it be at an Offering, or Religious Procession, the Church-wardens and other Officers of the Church, are to be in the Van.

As to the persons invited, if we be of that number, we are not to place our selves, if there be any body else to dispose of us; but if there be none, but every body is left at his own liberty, 'tis discretion to leave the best places void for persons of greater quality; unless we be of such a Dignity and Character, as obliges us, according to Custom, to stand upon our Punctilioes, not so much out of an opinion of our selves, as in consideration of the honour we owe to the Society, of which we are Members, or to the Prince,

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whose Ministers we are.

In short, in regard of all sorts of people, our Civility concerning the place, ought to be regulated upon a right estimation, first of our selves, and then of other persons. It is commonly lookt upon as Civility to give place, or at least offer it to Ecclesiastical persons, in reference to their Functions; to such Magistrates as are in their Princes name intrusted with the execution of his Laws; to persons of any publick Character, to persons of extraordinary Extraction; to Women, to ancient persons; and such as have rendred themselves egregious by any faculty of their own.

CHAP.

CHAP. VI.

Our Deportment towards a Great Person.

AS to our Behaviour towards Great Persons of more than ordinary Quality, it is to be observed, when we enter into their Chambers or Closets, we must go in gently, making a profound reverence and inclination of our bodies, if the person be present; if not, we are not to peep and pry up and down to see what we can discover; but to retire as softly as we came in, and expect his appearance without. 1

If the person we visit be sick,

1 Incivile est illum salutare qui reddit urinam, aut alvum exonerat. *Eras Coll. in Princ.*

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and in bed, we must return, without we be desired to enter; and then having seen him, our visit is to be short, because sick people are unquiet, and tyed up to their Physick and times: we must remember likewise to speak low, and provoke him to answer as little as we can.

We must remember 'tis great indecency to sit down upon the bed, especially if it be a womans; but above all, it has been unhandfom in all ages, and savours of want of Breeding, if being in Company of our Superiours, Equals, or other persons with whom we have not a perfect familiarity, we throw our selves upon the bed, and continue our discourse as we are lolling there.

If the person upon whom we wait be writing, reading, or studying,

The Rules of Civility. 55

dying, it is not Manners to interrupt him presently with our discourse ; but we must rather stay till he has done, or leaves off of himself to entertain us,

If we be desired to sit , we must do it, but with some little demonstration of unwillingness, in regard of our respect ; and be sure to place our selves beneath him towards the lower end of the room , which is always next the door where we came in ; and the upper end is, where the person of honour sits himself.

It must not be forgot also , that when we do sit, it be upon a seat inferiour to his, if it be to be had ; there being great difference to be observed betwixt a Chair with arms, a back Chair, and a Joynt-stool ; the first being most honourable, the second

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the next, and the stool the lowest of the three.

It is altogether unhandſom to appear, eſpecially before Women, without our Waſtcoat, and Shirt ſo open as that our ſkin may be ſeen; or to come in with any other part gaping, that ought in modeſty to be ſhut.

When one ſits down, he is not to place himſelf cheek by jole by his ſide, but juſt over againſt him, that he may take notice of his readineſs to hear him; and becauſe it is not ſo handſom to ſit full in his face, it will be eſteemed good Breeding, if he place himſelf *en profite* or ſomething ſide-ways.

You muſt have a care to avoid in ordering your ſpeech and whiſpers, ſo that none of your breath may come near his Noſe you ſpeak to, leſt you offend him. We

The Rules of Civility. 57

We must by no means put on our Hats, unless commanded; we must have our Gloves upon our hands, and keep our selves quiet upon our Seats, without playing with our Legs, our Bandstrings, our Hat, or our Gloves; not picking or poltering in our Nose, nor scratching of any other part.

We must have a care of yawning, of blowing our Nose, or spitting, especially if the room be rub'd; and if it falls out so, as we cannot avoid it, we must do it in our Handkerchief, turning aside, and holding our Hat or left hand before our face, and be sure not to look upon it when we have done.

We are not to take snuff before any person of honour (who has priviledge to take it before us) unless he presents it himself;

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in that case it is lawful ; and though we have an aversion to it, we are bound to accept, and pretend to make use of it.

If one be sitting by the fire, great care must be had of spitting into it, upon the Brands, or into the Chimney ; much less is he to play the fool with Tongs, or imploy himself in putting the sticks together ; but if the person visited shews any inclination to mend the fire, he is obliged, in that case, to seize upon the Tongs, to ease him of that trouble, unless the person of honour seems desirous to do it himself for his own recreation.

Being set by the fire, 'tis not commendable to rise up from his seat, and turn his back to the Chimney ; but if the person of Quality rises, he is bound to rise also.

If

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If by accident there be but one Skreen in the room where you are with the said person, and you be constrained to make use of it, after some formal reluctancy, you must take it, but so, as to take opportunity (as soon as you can without his perceiving it) and lay it privately by.

If upon any occasion a person of that quality happens to be at your house, and sitting to the fire, you must not suffer any of your Servants to present him with a Skreen, but do it civilly your self.

If it so happens that you be alone together, and the Candle be to be snuffed, you must do it with the Snuffers, not your fingers, and that neatly and quick, lest the person of Honour be offended with the smell.

As

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- As for Women, 'tis as immodest for them to have their Coats pinn'd up by the fire, as to walk with them tuck't up in the streets.

When we are talking, it is not civil to use odde or much gesture with our hands; it implies ordinarily, they have but little to say, whose elegance lies in the motions and contortions of the body.

But being in discourse with a man, 'tis no less than ridiculous to pull him by the Buttons, to play with the Band-strings, Belt, or Cloak; or to punch him now and then on the Stomach; 'tis a pleasant sight, and well worthy of laughter, to see him that is so puncht, fall back, and retire; whilst the other insensible of his absurdity, pursues and presses him into some corner,

ner, where he is at last glad to cry quarter, before his Comrade perceives he is in danger.

It argues neglect, and to undervalue a man, to sleep when he is discoursing or reading; therefore good Manners command it to be forbid: besides, something there may happen in the act that may offend, as snoring, sweating, gaping, or dribbling.

'Tis unbecoming, likewise, to accustom ourselves to make mouths, to loll out our tongue, to roll it in our mouths, to bite our lips, to play with our Mustacho's, to pull out our hairs, to twinkle with our eyes, to clap or rub our hands violently for joy, to pull out our fingers, and snap them one after another; to scratch or shrug with our shoulders, as if there were Creepers

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pers upon our backs.

'Tis not becoming to break out into violent and loud laughter upon any occasion whatever; and worse to laugh always without any occasion.

In discourse be very careful to avoid insignificant, frivolous, or affected words, and Land-stories, which are generally known and pass among old Wives and Children: these expose us to contempt and censure; and by the Rarities we produce, others may guess at the furniture of our Closet.

Be not in your discourse fond to discover your Academical Learning, nor use Philosophical Terms, nor ends of Latine, to be esteemed by them that un-

Fastus in risu exaltat vocem suam; vix autem sapiens vix tacite ridebit. Ecc. c. 21.

derstand

derstand not. And of this young Scholars are guilty, that have more confidence than prudence. The best way to discourse is on all occasions to speak candidly and fairly for truth sake, not vain-glory.

If the person we are entertaining, lets any thing fall, we are obliged on that, and any such occasion, to stoop suddenly and take it up, and not suffer them to do it themselves.

If they sneez, we must not cry out, *God bless you*, with any considerable loudness, but pull off our Hat, make our reverence, and speak that benediction to our selves.

If it happens he wants any of his Servants that is not ready at hand, it is our duties to call them, not aloud, at the top of the stairs, or at the window, but
to

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to find them out where they are, and let them know their Lord calls them: And indeed amongst intelligent persons, it is lookt upon to the diminution of the Master and Mistress, where Servants are permitted to call for any thing aloud, or to deliver their Messages out of the window, or from the top of the stairs; for it implies the Servant has no discretion nor respect for them; and the Master and Mistress, indeed, are not worthy of it; not having the wit to conserve a reverence in their Servants, by restraining them from those acts of incivility and laziness.

We must be always very attentive to what they say, lest we put them to the trouble of speaking things twice; we must not interrupt them while they are

are speaking, but expect till they have done, before we give them our answer. We must have great care how we contradict them; and if necessity obliges us to inform them of the truth, we must first beg their excuse, and if they persist in their error, we are not to contend, but give over till some better occasion.

When it comes to our turn to speak, we are not to entertain them with things we do not understand at all, or imperfectly.

If we be in Company more learned, & fitter for discourse,

1 Si est tibi intellectus, responde proximo: sin autem sit manus tua super os tuum, ne cupiaris in verbo indisciplinato, & confundaris. *Eccl cap. 5*

2 Adolescens loquere in tua causa vix, quum necesse fuerit, si bis interrogatus fueris, habes caput tuum responsum suum. In multis esto quasi inscius, & audi tacens, simul & quærens. *Id. cap. 32.* we

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we must leave it to them, hear them attentively, and be silent ; or if we be pressed to speak our judgments, we must do it short, in few words ; and have a particular care of imitating their indiscretion, I who affect to have the whole talk at the Table, and when their mouth is once open, can never shut it again.

Reservedness is by some esteemed a Vertue ; but certainly to me it appears the Symptom of a sullen and stupid Nature, and unwelcome to all Societies, when a hearty communicative man is useful and acceptable.

Freedom hath its latitude,

I Nec verò tanquam in possessionem suam venerit, dit Ciceron d'un grand parieur, excludat alios ; sed cum reliquis juribus, tum in sermone, communi vicissitudine nonnunquam utendum putet. *Offic. lib. 1.*

and

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and discretion should limit it and allot it its degrees, according to your own kindness and the obligation to the person. Nor is it prudence to let a man at first sight perceive all that is within you, there may be discontent, vice, or infirmity at the bottom.

To be over-bold and rushing into discourse before our Superiors, is as great an error as to interrupt them in it, or to deny them place or respect.

Use not frequently in discourse the names of God or Devil, nor Scripture; this is not only sinful, but indecent.

Be not nasty in your Cloaths nor Body, as in sweating, belching, biting your Nails, rubbing your teeth, or picking your Ears or Nose. To keep your hands in your Pockets is like a Lowte.

If

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If one be obliged to complement any person, he must do it as short as is possible, and return his answers rather in Congies, than any prolix discourse.

If this great person makes us put on our Hats (which is not to be done without particular command) we are to pull them off again upon mention of him, and of his Relations, or any person of principal Dignity allied, or any way intimate with the Grandee with whom we are in discourse; but if by pulling them off often, we find our selves troublesom to him, and are forbidden again, 'tis then but Manners to keep them on.

In all our Converse we are carefully to refrain Swearing, it being a vice into which many people fall by an ill habit; supposing it vainly an elegance, and
great

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great ornament to their discourse; and when we forbid Swearing, we intend to exclude all little and trifling Oaths with the rest, which signifie nothing; this being certain, neither the one nor the other are signs of good Education; for when one swears before a person of Honour (if there were no worse sentence to follow) he may be justly pronounced a Clown.

On the contray, we ought to be plain and modest in our discourse, so as he may take notice of our retention, and the respect we would perswade him we have for his person.

For which reason it is to be thought great incivility to question and interrogate a person of Honour, or any other, about trifling and impertinent things, unless they be our Servants, or
some

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some other people under our authority. Again, if one be obliged to press any thing from such a person, it is to be done with such caution and Civility, as may encourage him to answer: As for example, if you would know whether he would be in the Campaign this Summer, we must not cry bluntly, *Sir, will you go into the Army?* that would be too irreverent and familiar; but we must say, *I do not question, Sir, if your health or affairs will permit, but you will be in the field this Summer;* and in that case there is no offence but your curiosity, which is excusable when accompanied with respect.

We have said before that Nature has given us Rules for our Modesty, and they ought, indeed, to serve for our discourse also,

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also, it being great dis-respect to speak the least immodest word before any, but more especially persons of Honour. In the Company of Women it is not commendable to use Equivocation, or ambiguity of expression, being an intrenchment upon Civility and modest Converſe.*

Avoid the recital of ſuch things as will make others bluſh, or that reflect ignominiouſly on any, unleſs you know them very well, and your Company eſpecially. No good man but will avoid repeating any thing that is profane, or playing with Scripture, in diſtorting the ſenſe, or making it into ridicule.

And not only equivocal words, but ſuch likewise as

* *Semper abſtinendum eſt à verbis unde ſit verecordia. Sen.*

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leave, or may leave the least Idea or Image of immodesty in the minds of the hearers.

And as Oaths, and licentiousness in discourse, are repugnant to Civility, so Contention, Choler, Hyperboles, Rodomontado's, Lyes, Reproaches, Self-applauses by disparaging others, magnifying himself with perpetual repetitions of his own prudence, as *I would not have done this, I could not do that*; whereby designing to insinuate his own justice and discretion, he becomes troublesom, and makes himself ridiculous. I

But if they who talk much and long, and yet speak nothing to the purpose; if they

1 Deforme est de seipso prædicare, falsa præsertim, & cum irrisione audientium irritari militem gloriosum. Cic. Off. lib. 1.

who

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who cannot speak six words without an Apology of half an hour; if they who are ready to quarrel, and pull their adversary by the beard, in every argument they entertain, though the thing be never so indifferent; if those who never speak but in a heat, and run out into passion, though no occasion be given: If all these, I say, be absurd, those who cannot speak but in such a tone as puts their Auditory into a fit of the Megrims, are deservedly much more; wherefore all these imperfections are to be particularly avoided: and last of all, one is to have respect to his natural voice, and to raise or depress it according to his distance from the person with whom he is in discourse; which distance ought to be our direction, unless the

E

person

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person be deaf, and in that case we are allowed to exceed.

Another rudeness there is which is too frequent, among such as never think they are heard, unless they come up so close to your face, as to run against your Nose; in that case you are to pray heartily their breath may be sweet, or you're a dead man.

Furthermore, we are to observe our Visits be not too long, and that if the person of honour does not dismiss us himself, we be sure to take our opportunity when he is silent, when he calls for any body else, or gives any other intimation of business elsewhere: in that case we may depart without much Ceremony; and if a third person come in, and the discourse be addressed to him, we may withdraw without

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without speaking a word.

If he perceives our retreat, and the great person will do us the honour to accompany us out of the Chamber, we must not oppose, that would imply we thought he did not understand what he was doing; and perhaps we should hinder him from doing what he intended not for us. We are only to testifie by some little formality, that if that honour be directed to us, we do not think our selves worthy; and this is to be done as we are passing forwards, without looking behind us, or else turning back, and stopping to let him pass, as presuming he has business that way in some other place.

If whilst we are in the presence of this person of honour, another person should come in

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superiour to us, though inferior to the person with whom we are in discourse; we are not to quit the person with whom we were before, to address our selves to the new comer, but give him only some silent token of our respect. If the new comer be of quality superiour to the person to whom we made the visit, in that case (as it is to be supposed, the person we visit, will address himself according to his duty) so we behaving our selves accordingly, are to leave the first to do honour to the last.

If the person of Quality entertains discourse with another, we are not to take advantage, and to fall a talking to our next Neighbor; it would be unhandfom to talk so loud as to disturb him; and to whisper would be suspicious, and make him

him think you were talking something of him.

If the grand person be going out of the room, either in his house, or our own, we are bound (if there be space) to get before him if we can, to hold up the Hangings, and open the doors for him; though there be Servants by, it being a great testimony of reverence and respect.

CHAP. VII.

Demeanour in the Church.

AT our entrance into the Church (at least the Quire or body of it) we are obliged to make a profound reverence; and composing our selves with as much modesty as we may, pass on to our Seats: If any be

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so unhappy as to forget, or so insolently profane as to despise it out of respect to the place, yet he ought to do it in Civility to the persons of Honour which are generally there ; but Indecorums in holy places, are lookt upon as effects of ill Education, according to the Principles established before, and received all the World over, that our actions are to be conformed according to the circumstances of time, and the place where we are ; and for that cause we are to stand, sit, or kneel, according to the directions of the Rubrick , and the practice of the rest of the Congregation. For example , we sit at the Psalms, the first and second Lessons, and the Epistles ; we stand up at the Gospel and the Creed, and kneel at all the rest of the Service ; but
more

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more especially when we receive the Communion.

It is not decent to make faces or mouths when we are at our devotions, to say our prayers loud, or to mumble them so over, as to give disturbance to those who sit next.

We must sit still and be silent at Sermon.

In private Chappels where persons of Honour are present, it is not proper to sit down, but to stand up until the Text be named.

If one be to lead a Woman to Church, or other-where, he must lead her in his right hand, putting her next the Wall as he walks, and above him in the Pew, observing still when he leads her, to have his Glove upon his hand. For when one gives his hand to a Lady, ei-

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ther there, or in any other place, it is a general rule he must do it with his Glove on. He is likewise to enter every where before her to open the doors, and make place for her; but if it happens there be persons of greater quality to lead her, he is to deliver her hand to them, and not keep it from any body, unless the Lady commands him expressly, or he be assured the person to take it will be dis-satisfied thereby.

The Woman is likewise to take notice, that 'tis not only vanity, but inexcusable arrogance to cause her self to be led, or her Train carried up in the Church, where God himself is more particularly, and more effectually present.

CHAP.

CHAP. VIII.

*Directions how to walk with
Great Persons, and the manner
of our Salutes.*

IF we be to walk in the streets,
and to discourse with any
person of Honour, as we go
along with him, we are always
to observe to give him the up-
per hand, and not to keep ex-
actly side by side with him, but
a little behind, unless when he
speaks to us, and we step for-
ward to give him our answer,
and that is to be done unco-
vered.

If whilst we are walking we
meet with any person of our
acquaintance, or see any mans
Footman pass by that we know,
we must have a care of calling

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out after them, *You Boy! how does your Master? my service to your Lady, &c.* There is nothing more clownish; nor must we leave the person we are walking with, to run to them, but if we have business with them, and are not at that time in discourse with the person of quality, we may make a private sign to them to come to us, and stealing back, deliver what we have to say quickly, and return; otherwise we may salute them at a distance, so as the person of quality need not perceive it.

If one walk with this person of quality in a Chamber or walk, he must always place himself beneath him. In a Chamber where the bed stands, is the upper end, if there be one in it; if not, we are to regulate our selves by the door.

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door. If it be in a Garden, we must be sure to keep the left hand, and without affectation or trouble to him, recover that side at every turn.

If there be three walking together, the middle is the most honourable place, and belongs to the best man in the Company; the right hand is next, and the left the third.

But this is generally observable, that walking two and two, at the end of every walk we must be sure to turn towards the person with whom we are walking, and not outwards, lest we be guilty of turning our backs upon him.

If the person of Honour sits down, and has a mind to repose, we and other persons being by, it would be ridiculous for us to walk on, and leave him alone
to

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to his rest, if we pretend the least difference in the World.

If we meet any person of condition in the street, or elsewhere, we must always give him the Wall; or if there be no such thing to direct us, we must pass by his left hand still, to leave his right hand at liberty; and this rule is an authentick among Coaches.

If we be to salute any person arrived lately out of the Country, it must be done with an humble inflexion of our bodies, taking off our Glove, and putting our hand down to the ground; but above all, we are not to do it precipitously, nor with over much pains, neither throwing our selves hastily upon our Nose, nor rising up again too suddenly, but gently, and by degrees,

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degrees, lest the person saluted bowing at the same time to you, might have his teeth beaten out by the throwing up your head.

If it be a Lady of quality, we are not to salute her, unless she presents her self in Civility, and then only in appearance by putting our faces to her Hood; but whether we salute her or not, our reverence must be performed with low and decent inclination of the body.

If in the Company of the said Lady, there happens to be others of equal condition, and independent upon her; but if they be dependent, and of much inferiour rank, 'tis incivil to salute them, and treat them equally with their Superiours: yet they are not to be saluted unless they be of your acquaintance, unless they be presented to you.

CHAP.

CHAP. IX.

*How we are to Comport in our
Congratulations and Condole-
ments with great Persons, and
of the neatness and propriety
of our Cloaths.*

IF we understand a person for whom we have any respect, has any occasion to rejoyce, or be sad, Civility requires we conform our selves in such sort, that he may be perswaded of our affection and concernment for his affairs.

The neatness and property of our Cloaths, may be said to shew a great part of our Breeding, it being a great discovery of the discretion of the persons by them; for how is it possible to see a man ridiculous in his habit,

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habit, but we must presently conclude he himself is ridiculous?

Property I call a certain suitability and convenience betwixt the Cloaths and the person; as Civility is the framing and adapting our actions to the satisfaction of other people; and if we desire to be exact, we must proportion them to our shape, our condition, and age.

The contrary to this property, is unsuitableness, which consists in too much exactness or direct carelessness, and is the fault of such as are vain, or too well conceited of themselves, or else of such as are too little, and therefore negligent, lazy, slovenly, or morose.

Some there are that are so little concerned for their Apparel, that their care therein extends

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tends no further than just necessity: they matter not Decency, so that they may be defended against the injuries of the weather. Certainly he that goes to dine with a friend in foul linen, prefers the filling of his stomach before the satisfaction of his friend, and comes in love to no body but his own belly.

These two faults are each of them to be condemned; but that which proceeds from sordidness or neglect, is the worst of the two; for besides that, it gives a Character of the man, as well as the other; it dis-obliges the person before whom we appear; as if we did not value his opinion of us, or thought him unworthy to be visited with better.

But the best Rule we can observe for the fashion of our
Cloaths,

Cloaths, is the Mode ; to that it is we must submit all our own fancy and reason ; observing still what is generally worn, and following their fashion without further dispute.

This Mode hath likewise two faults of excess, the one is singularity, the other profusion, both one and the other making one ridiculous.

And indeed if a person, how modest or reserved soever he be, would be obstinate, and endeavour to oppose the torrent of the fashion appearing ; for example, in a high-crown'd Hat, when they wear low, he would run a hazard of being followed by the Boys, and admired like one of the sights in *Bartholomew Fair*.

The other extreme is profusion, which consists in out-do-
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ing the Mode; as if when Breeches are worn an Ell wide at the knees, one should have his made two; if a Ladies Train should be half an Ell long, another should make hers twice as much; if some Knots of Ribband be worn at the side of the knees, a third will have them up to his Pocket-holes; and all things so inconveniently suitable, his very knots for his shoes shall be a foot long or more.

To avoid this incommodious extravagancy, we must address our selves to the Court, which is the source and foundation of Fashions, and follow in this, (as well as in other things, which depend upon fancy) the example of the soberest and most moderate men.

For this reason, those who are too remote, or unable by
any

any other impediment to go to Court themselves, are to gain acquaintance, if they can, with some prudent person who is frequently there; and by his pattern or direction, order his Cloaths, with reference as near as may be to his quality, age, and estate: and this person whom he is to make his Model, ought in my judgement not only to be familiar at Court, but to have some kind of Wit and contrivance of his own; for they who are such, will retrench a great part of the luxury of a fashion, and reduce it to suit with his convenience and modesty, which ought to be the principal grounds of a Christians conduct, as we have hinted before in the beginning of this Treatise.

We have said before, our Habits ought to be adapted to
our

our conditions; and it is easie to judge of the truth of that Rule, if we imagine a Church-man (for example) habiting himself in the dress of a Lay-man (or at least as near as he can) for who is there would think he was right in his Wits, or that he was not in Masquerade, or going a Mumming to some person of his acquaintance, and so of the rest.

So 'tis likewise as to our age, for an Old man or Woman to spruce themselves up like people of fifteen, is as abominably improper, as to make a merry Feast at a Funeral.

But to proportion their Cloaths to their Bodies, is a thing few persons observe, and yet very essential to their being neat and becoming; and indeed without that, we do but make

our

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our selves ridiculous : from hence it is requisite, when cloaths are worn generally very large, they be made lesser for little men ; otherwise a little man would be lost in a great Band (because it was the fashion) and a great broad-brim'd Hat would be thought to walk alone, if he should wear it upon his head ; and would be no less ridiculous than a Painter ; who should so far transgress the Rules of Art, as to make great Arms to a little Picture, or little Legs to a great.

This agreeableness therefore ought to be exact and adequate both to age, person, and condition, avoiding extremities on both sides, and being neither too much out of the fashion, nor in.

And it is not only the decency and aptitude of the Cloaths which

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which gives a Character of a person, but his Servants, his Equipage, his House, his Furniture, and his Table; all these ought to be model'd and proportioned to his quality, for they are all of them so many mouths declaring the wit or weakness of their Master; besides extravagance in that nature is a more than ordinary means to make people deficient in their respects to other people, by elating their minds, and disposing them to vanity and disdain.

The second part of this property or decency, is neatness, which is the more necessary, because it supplies the other when it is defective; for if ones Cloaths be neat, and Linen clean, it matters not whether they be rich or magnificent, a man shall always be respected, though

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though his condition be but mean.

With all these, 'tis convenient to keep ones Head comb'd, his Eyes and Teeth washt and clean, otherwise his negligence spoils his mouth, and his breath offends every man he talks with; we ought likewise to cut our Nails constantly, both on our Fingers and Toes, and take such course in all things, as to give no cause of disgust to the people with whom we converse.

CHAP. X.

Observations at the Table.

IF it so happens that the person of Quality we have hitherto propos'd, detains you to dine with him, it is uncivil to wash

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wash with him, unless you be commanded expressly; if there be no Servant by to take away the Napkin when he has wiped, the person invited must take it from him, and not suffer it to continue in his hands.

He must be sure to stand up at Grace.

Grace being said, he is to stand still till he be placed, or dispose himself at the lower end of the Table. When he is set, he must keep himself uncovered till the rest sit down, and the person of quality has put on his Hat.

He must keep his body straight upon his Chair, and not lay his elbows upon the Table.

In taking or giving seats at Table, a Chair with Arms is more honourable than with Back only, and those than Stools.

In

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In eating observe to let your hands be clean; feed not with both your hands, nor keep your Knife in your hand; dip not your fingers in the sauce, nor lick when you have done, wipe your mouth, and keep your Spoon clean. If you are desired to carve for any one, be sure touch no part of it, if possible, with your fingers. Gnaw not bones, nor handle Dogs, nor spawl upon the floor; and if you have occasion to sneeze or cough, take your Hat, or put your Napkin before your face. Drink not with your mouth full nor unwiped, nor so long till you are forced to breathe in the Glass. Talk not at Table any thing that may be ungrateful or impertinent: and lastly, avoid any thing that may interrupt the chearfulness of the Company.

F He

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He must not by any ravenous gesture discover he is hungry, nor fix his eyes too greedily upon the meat, as he would devour all himself.

He must have a care his hand be not first in the Dish, unless he be desired to help his neighbours.

If he be intreated to Carve, he must give the best pieces away, leave the rest, and touch nothing but with his Fork; for which reason, if the person of quality desires to be Carved, it would be convenient for the person invited, to understand how to Carve neatly and methodically, and how to chuse the best bits, that he may be able to serve him with advantage.

For example, if it be Chicken broth, and he be intreated to help him with a piece of the
Chicken

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Chicken that is usually served up in it; the breast is the best part, the wings and legs are the next. Of a green Goose, the leg being first cut off as little as may be, the best piece is the wing drawn down all along the breast and apron. Of a Loyn of Veal the bones next the rump. And of them the general opinion is, as in all boiled Fowl, the legs are the best.

In all Fowl for the Spit, all persons pretending to any knowledge in that kind, or that are any thing curious in their Meats, do agree, that of such as scratch the earth with their claws, the wings are better than the legs; as on the contrary, the legs are better in such as fly aloft in the Air; and the Partridge being none of that sort, must by consequence be reckoned

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ned among the other ; that is, of all Water-fowl any way certainly the leg is best, and of all other Fowl, except Pheasants, Capons, Pullets, and Partridge. It hath been a discourse oftentimes concerning what are properly Fowl, and what Birds, and concluded that those that carry meat to their young are Birds, and those Fowl that carry their young to their meat.

In carving it is proper to give of Teal, Woodcock, Partridge, and Fowl of that bigness a leg and wing to one person, and the body and other leg and wing together to another, and not divide it to serve three.

In the season when Fowl lay Eggs, the body and eggs are the best part, and preferred.

Pigeons rumps, Woodcocks heads, Figs strunt, neck of a Rabbit,

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Rabbit, and the soul of a Goose are particular Curiosities, that are rather left to them that fancy them to take themselves, than to be offered. It is not civil to take a Woodcocks head to your self, because they are usually left, and sent to be broil'd, and generally lik'd of. The piece between the wing and leg of a Cygnet is the best part about it.

The most ordinary way of cutting up a roast Fowl, is by cutting off the four principal members, beginning first with the legs.

If the Fowl be of the larger sort, as Turkies, Geese, or the like; the best part to carve to the best in the Company, is the piece from the wing to the breast, observing always to cut it long-ways towards the rump.

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As to common meat, there are few ignorant of the best pieces; so that it will be to no purpose to insert them here, the design of this Book being to treat of such things as are not commonly known; so that not to deviate from my intention, I shall only set down by the by,

That of boiled Beef, the part which is most interlarded with fat and lean, is the best; and the short ribs being usually most tender, is to be preferred before any other.

A Leg of Mutton is cut above the handle, by thrusting the Knife as deep into it as one may to bring out the Gravy, and in the joynt on the other side is a little bone fit to be presented, and the Popes eye.

A Shoulder of Mutton is to be cut like a semicircle betwixt the flap and the hand. In

In a sucking Pig, the part most approved by such as are dainty, is the Ears and the Skin. In Hares, Leverets, and Rabbits, the most esteemed pieces (called by way of excellence the Huntsman's piece) is by the sides of the tail, and next to that is the back, legs, and wings.

In Fish, the *Virtuosi* are of opinion, the head, and what is near about it, is generally the best: whence it is, at a well ordered Table the head of the fish (if there be any) is set at the upper end; and so it is of the Porpos, fresh Salmon, Pike, or Carp; in which last, it is to be observed the Tongue is always the best bit.

In Fish which have but one long bone running down their backs, as the Sole, &c. the middle is to be carved without dis-

pute, as being the best without contradiction. However in reaching any of Soles, Flounders, Place, or the like; if they are so large in their kind as not to be given whole, the tail-half is the best.

It is to be observed, that to touch Fish (unless it be in paste) with a Knife, is not handsome, being rather to be taken up with our Fork and Spoon, and laid neatly upon a Plate, presented as is desired.

It has been formerly the custom to crack and peel such fruits as were hollow, as Nuts, &c. And it is yet observed too at all great Tables to bring up Walnuts crackt and peel'd.

Walnuts and such Fruit, are taken out of the dish with ones hand, without further Ceremony, in the same manner as dry Sweet-meats. Olives

Olives are to be taken out of the dish with a Spoon, and not the Fork; which mistake I have seen the occasion of very good laughter.

All sorts of Tarts, wet Sweet-meats, and Cake, being cut first upon the Dish, in which they were served up, are to be taken up at the point of our Knives, laid dextrously upon a Plate, and presented.

It is to be observed, if you be desired to help any one with any thing is to be carved, with a Spoon; you must call for another, and not make use of your own, if you have used it before; if you have not used it before, it is to be presented with the Plate, unless the person who desired you to help him, sent his own Spoon along with it. Whatever you carve,

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is to be presented upon a clean Plate, and by no means either upon your Fork, your Knives point, or your Spoon.

To give any thing from your own Plate to another to eat of, though he be an inferiour, favours of arrogance, much less an Apple or a Pear that hath been bit by you before. Have a care likewise of blowing froth from off a Cup, or any dust from roasted Apple or a Toast; for the Proverb saith, *There is no wind but there is some rain.*

If the person to whom you present your Plate be near you, the best way is to deliver it your self, pulling off your Hat as you present it first to him, but no more afterwards for fear of giving him trouble.

If one be unhandy at carving, his best way will be to excuse himself. If

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If you be carv'd, 'tis but civil
to accept whatever is offered,
pulling off your Hat still when
it is done by a Superior.

It is not handsom to ask for
any thing ones self, especially if
it be a dainty; and it would shew
little Breeding; if when one is
offered his choice of several
things, he should take the best:
the usual answer in that case is,
which you please.

To be nice and curious at the
Table is undecent; as likewise
to cry out aloud, *I can eat none
of this, I can eat none of that; I
love no Roast, I eat no Rabbit; I
cannot endure Pepper, Nutmeg, or
Onion.*

It is very uncivil in any one
that is a Guest at a friends Ta-
ble, to find fault or discommend
any thing that is not agreeable
to him. Desire not any man

to

to smell to such a thing, because you apprehend it stinks; but rather say, *Do not smell, it is not right.*

These being but imaginary aversions, corrected easily by their friends when they were young, or by themselves now, if they would constrain themselves, endure a little hunger, and not dote and indulge their appetites as they do; and therefore those kind of repugnances are to be concealed as much as they can; if we be carv'd with any thing we do not like, we must receive it however, and though our disgust be many times invincible, and it would be Tyranny to require we should eat what we nauseate; yet it is but civil to accept it, though we let it lie till we have an opportunity of chang-

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changing our Plate without being observed.

If every man helps himself, we must have a care our hand be not in the Dish before the person of quality's, and be sure to carve only on that side which is next us; much less ought we to take the best piece, though it falls to our share to be the last. What we take, we must take at once; 'tis not civil to eat out of the dish bit by bit.

Care must likewise be had of reaching over the dishes with our arms, to come at another we like better.

It is likewise to be observed, we are to wipe our Spoon every time we put it into the dish: Some people being so delicate, they will not eat after a man has eat with his Spoon and not wiped it.

If

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If we be at Table with persons of more than ordinary neatness, it is not sufficient to wipe our Spoon, but we must lay it by, and call for another when we have done; it being the Mode at present to give clean Spoons with every Plate, and Spoons on purpose for sauce.

Be we as hungry as we may, we must not gormondize, nor eat so fast as we would choak our selves. We must close our lips when we eat, and not smack like a Pig, or make any other noise, shall be ungrateful to the Company. Much less are we to keep a clutter, clattering the dishes one against another, grating our Knives against the Plates, or rubbing them as if they would never be clean. These are as so many signals, giving the Alarm to the Company,

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ny, and disposing them to the observation of our voracity, of which, perhaps, otherwise they would have never taken notice.

Potage is not to be eaten out of the dish, we are to take it upon our Plates; and if it be too hot, not blow it in our Spoon, as some do very indecently, but have patience till it cools of it self.

If one happens by accident to burn himself, he must conceal it if he can; but if it be too hot to be endured, as it falls out sometimes, he must quickly, before it be perceived, take his Plate in one hand, and hiding himself with the other, and spitting it into the Plate, give it presently away to the Servant behind him. Civility requires a man should be cleanly; but it
does

does not oblige a man to *Felo de se*.

We must not bite our bread, but cut or break it as we put it to our mouths, and be sure not to keep the Knife in our hands, it being as unhandsom, as when we eat Pears or Plums, to put it to our mouths with them.

We must cut our meat into small pieces, and not take them so big into our mouths, that they may make our cheeks stick out like Satchels on each side as we are eating.

We must not gnaw the bones with our teeth, make a noise, or stir to break them, nor shake, or suck them to come at the marrow. We must cut our meat upon our Plates in small pieces, and eat it afterwards cleanly.

We must be cautious of dipping

ping or sopping in the dish, or carrying our meat to the Salt-cellar every mouthful; we must rather take our Salt upon the point of our Knives, and the Sauce in a Spoon, and lay them both upon our Plates.

We must not hang too much over our Plate with our bodies, nor let half we intend to our mouth, fall short upon our Bands.

There is nothing more unbecoming than to lick ones fingers, Knife, Spoon, or Fork, to wipe his Plate or Dish bottom with his fingers, to drink up the Porridge, Sauce, or Gravy, or pour it out upon ones Plate; none of which can be done, but with the derision of the whole Company. It is to be observed, when our Fingers, Knife, Fork, or any thing else is foul, we are to wipe

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wipe them with our Napkins, and by no means with the Table-cloth. Grease not your Napkin too much, so as to nauseate your neighbour.

When you have blown your Nose in your Handkerchief, look not into it as if there were a Jewel dropt out of your head.

It is requisite to consider well when a Glas comes in health to a person of great Quality, how far your acquaintance will permit you to use it with familiarity and respect: whether to say aloud, *My Lord, your Lordships good health*, or only to your Neighbor, *Sir, my Lord N's good health*.

Though it be customary, yet it favours rather of formality and ignorance to stop in the middle of your discourse, because

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cause one in the Company is drinking. With good Manners you may proceed in your story, though not to ask a man a question; for any man may hear, though not speak in his drink.

If at any time your own health be begun, it is requisite to observe the Company; for if they are inferiors, it is civil to be uncovered as well as they.

Avoid carefully all wrangling or occasion of anger at Table, though a fault be committed there by your Servants, refer it rather till afterwards; for the Board as well as the Bed should be the place for reconciling, rather than fomenting of difference.

If ever you are desired to help another, you must always cut him in the best place rather than the worst.

If

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If one be to return a Knife, Fork, or Spoon, which was lent him, he must either wipe it on his Napkin, or send it to the Cup-board to be made clean, and then calling for a clean Plate, deliver it civilly back to the person who lent it.

If it happens by any accident extraordinary, a man has any thing in his mouth which he cannot get down, it would be very unseemly to let it fall out suddenly upon his Plate, as if he had vomited; he must rather spit it into his hand, and convey it privately upon his Plate, which he is to give away immediately if he can, so as no notice may be taken, and be sure never to spit any thing out upon the ground.

To blow ones Nose upon ones Napkin, or if openly upon his Hand-

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Handkerchief, to snuff, or hawk, or bring up any thing from the bottom of ones stomach, are things so ill-favor'd, they are abominable to all the World; we must abstain from them by all means if we can; if not, do them as privately as possible, by covering our faces with our Hats, or otherwise.

We must not on the other side simper and mince, but eat freely and civilly as we have occasion; we must not however appear insatiable, but contain and leave off with the first, unless the person of quality (whose Civility obliges him not to suffer the meat to be taken away, till every body has done eating) incourage us to freedom.

It is not civil likewise during the repast, to criticize or find fault with the meat or sauces, or
to

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to trouble himself and the company with perpetual discourses of Belly-timber, that being a sure sign of an Epicure, and one ill provided of better discourse.

As one is not to eat alone, and by stealth, so he is not to drink in Company sneakingly of any thing not intended for him.

It is unhandfom to call first for drink, till the persons of quality have drank before you.

It is not answerable to the respect we owe, to call aloud for Beer or for Wine, we must rather speak low to the Officer or Lacquey behind us; or if they be out of distance to hear, make signs to them to come.

'Tis gross incivility to begin any person of Honour's health, and to address it to himself.

If another person begins it in Gallantry, 'tis your duty to
pledge

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pledge him; but you must do it without signifying it to the person himself; which is to be done in this manner, speaking to the person to whom you drink; *Sir, my service to you, A good health to my Lord; and not (as is frequent) my Lord, your Lordships good health, and I carry it to my Master.*

It is a very great absurdity in speaking to any Noble person to call him by his name, or drinking his Ladies health (or any of his Relations) to him, to say, *Sir, a good health to my Lady your Wife, or to my Lord your Brother.* But we must name her by the quality of her Husband, and the rest either by their Surnames or their Titles; as thus, *To my Lady Dutcheß, if her Husband be a Duke, or To my Lord Marquess, your Brother, if his Brother*

ther be so. If we be speaking, or to answer a person of honour, and at the same time he puts the Glass to his mouth to drink, we are to stop, and be silent till he has done, and then proceed in our discourse.

It favours too much of familiarity to sip our Wine, and make two or three draughts of a glass; we must drink it gravely at once, with our eyes in the glass (not staring about the room) and be sure our mouth be not full; I say gravely and deliberately, lest gurgling it down too fast, we should be forced to bring it up again, which would be a great rudeness, and nauseate the whole Table: Besides, throwing it down our throats as into a Funnel, would be an action more fit for a Jugler than a Gentleman.

We

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We must have a care after we have drank, offetching any loud sighs, as if our breath was gone in the draught, so as the whole Company may perceive it.

It is not well to receive your drink nor meat, nor ought that you call for, on that side next the person of Honour; for those who are accurately bred, receive it generally on the other.

If the person of Honour drink a health to you, or your own, you must be sure to be uncovered, inclining forward till he has drank, and not pledge him without precise order.

If he speaks to you, you must likewise be uncovered till you have answered him, and have special care your mouth be not full. The same respect is to be shown him when-ever he speaks, till he expressly forbids it; after

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which

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which you are to be covered, lest he be incommoded.

It is not civil to rub your Teeth before people, nor at Meals, or after to pick them with your Knife or Fork; for that is a thing both indecent and distasteful.

It is not handsom likewise to wash ones mouth or gargle after Meals, before persons of Honour.

If one rises from the Table before the rest, he must pull off his Hat, and have some body ready behind him to take away his Napkin and Plate, they being no handsom land-skip when he is gone; neither would his familiarity be laudable, who if no Servant was there, should rise, and not take them away himself.

When the Plates are changed,

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ed, we must not suffer the Servants which deliver the clean Plates, to begin with us, but attend till the person of Honour, and the rest of our Superiours be served, especially the Ladies, to whom (if we observe the Servants remiss) we are with a bow to make a present of our own.

If a Prince or Princess desires your presence at any Collation or Regale, you must not sit down at the Table, but place your self behind their Chair, to be ready to present them with Plates or Drink, as they have occasion. If it be a Prince, and he commands you to sit down, you may do it at the lower end of the Table; but if it be a Princess, it shews more breeding and respect to desire to be excused.

CHAP. XI.

*How we are to Comport our selves
when a Noble Person visits us,
and when we are obliged to
make our returns.*

IF the said person of Quality shall do us the honour to make us a visit, and we have notice he is arrived, 'tis our duty to run immediately out and receive him at his Coach, or at least as far as we can.

If he surprizes us in our Chamber, we must rise up from our seats, quit all the business we were about, and apply ourselves forthwith to the paying our respects; which we are to continue (without any avocation whatever) till he departs; if he finds us a bed, we must remain

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main as he found us till he goes away.

But in some cases there is a mediocrity to be observed; for if the person of Honour shall please to dispence with our Ceremonies so far, as to command us to desist, we ought not in Manners to persevere, seeing nothing can give stronger testimony of his authority and dominion in a house, than submission and obedience to the Master.

And we are to observe that it is not only to persons of Honour, to whom we are obliged to pay the Civility of our house, but to every one else which comes to us under the Character of a stranger. If a person of Honour makes us a visit, though he has no priority but in years, yet in that respect we

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are bound to give him precedence, the upper end of the table, and use him with the same respect (proportionably) as the best qualified person of all.

For this reason, if a person of that quality makes us a visit in Civility, it will be a bad return to make him attend long before we come to him, unless we be engaged with persons more honourable than he; or be otherwise upon some publick affair. In those cases 'tis civil to send some Gentleman or other qualified person, to entertain him till you be at leasure.

When the honourable person has made his visit and retires, we are obliged to wait upon him to his Coach; if it be a Lady, we are to give her our hand (if there be no person of better quality than us) and having helpt her

her into the Coach, we are to continue at the door till her Ladiship be gone.

If any young Lady be by accident left behind, or goes home another way, it is incumbent upon us to see her safely at home, especially if it be night, or she lives at any distance; and if our own affairs will not permit us to wait on her, we must recommend some other person to conduct her.

For the visits we are to return, if we will follow the example, or rather the extravagance of certain people, who consume the greatest part of their lives in visiting others, to oblige them to a return; our best way (as was wittily said) will be to go from door to door. But for a person who knows how to imploy his time, and yet

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is willing to retain a civil correspondence with all people; we must inform him there are some indispensable occasions, in which he cannot without reflection omit making his visits to persons for whom he bears any amity or respect. For example, he is to wait upon a Noble person at convenient times, to inform himself of his health, and to continue the good opinion he has of him, and in general, when-ever any good or ill accident has given him subject for either sorrow or joy; we are to make our visit in the same Dialect, unless we be particularly convinced it will not be welcome.

CHAP.

CHAP. XII.

Rules to be observed in Play.

IF it should fall out the person of quality obliges us to play (which we must neither propose, nor be too peremptory in denying, if desired) we must by no means shew any heat, passion, or impatience to win, they being arguments of a mean Spirit and small Education: if we cannot command our selves in them, but find our humour unpleasant and perplexed, our best way is to abstain from it quite, and we shall prevent a thousand inconveniences thereby. On the other side, we ought not to be remiss and negligent in our play, nor suffer our selves to lose in compliance, lest we be counted

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Bragadocios for our pains; our losses make us ridiculous, and the person disoblighd, as believing we did not think her, or him worthy of our intention. Nor is it decent to use any quirks, or by-words in your play.

We must not sing or whistle at play, so as to give offence, or make any noise.

If any difference arises, we are not to be obstinate, but must submit it to judgement; if any trick or foul play be offered, we are not to be presently a top on the house, but tell what we have to say quietly, and prove it as well, and as readily as we can.

At all times, and in all places Swearing is immodest (as we have said before) but especially at play, where all things ought to be so carried, as not to trouble
ble

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ble our diversion.

We must not demand the stakes we win with eagerness or heat; and if any one has forgot or fail'd to put in, we are not rudely to call out, *Pay me my money, or put in your stake*; but tell them modestly, and in good language, *I won the last stake; some body has forgot to stake; and I have not all I did win.*

When one loses, he is always to pay before it be demanded, it being a mark of Generosity and Nobleness of Spirit, to pay what one loses frankly, and without any compunction.

If one knows the person of Honour, with whom he plays, be over-concerned at his losing, if he wins, he is not to give over, till the person of Honour leaves off, or has recovered his money. If we lose, we must give over

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over quietly when our stock is gone; it being civil enough to conform to our strength, whereas he exposes himself to laughter and contempt, who loses more than he has about him to pay.

If the person be passionate at play, we must be cautious of provoking him, but mind our game, and not concern our selves at his words, especially if it be a Lady; in that case 'tis but prudence to take all in good part, and not transgress the serenity of our minds, or the respect we owe unto her.

Yet to conclude this Chapter, it is best not to play at all, or especially not to love it, nor play deep; for it is more chargeable than the seven deadly sins. Yet I would have none so morose, as to deny to gratifie a
Lady

The Rules of Civility: 133.

Lady or a Friend within such a compass. Then equanimity in play shews an admirable temper of mind that is fit for any thing; but on the contrary, he that insults upon success, or frets upon loss, is always of a passionate and of an uneven disposition, and this as soon as any thing will discover the humour of a person.

CHAP. XIII.

Rules to be observed at a Ball.

IF a man finds himself by accident surpris'd in any Assembly, or at a Ball, above all things he is to know exactly, I will not say to Dance, but the Rules and Formalities of Dancing, which are practis'd in that place, (for
in

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in all Countries they are not the same.)

If he knows how to Dance, it is not handsom to be difficult; but if his Talent be but indifferent, he must not pretend to over much skill, nor ingage himself in Dances he does not understand, at least but imperfectly.

If his ear be not good, he is, if possible, to decline it, though he knows his steps never so well; for what can be more ridiculous, ¹ than to see a man out in his time, and the whole Company in confusion by his means; for he might have excused himself, had he pleased, by leading the Lady into the middle of the Hall, and making

¹ Nihil decet invita, ut aiunt, Minerva, id est, adversante & repugnante natura. Cic. Off. 1

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a low Congy: But he ought first to signifie the displeasure he conceived in not being skill'd in that excellent Recreation, that she might be satisfied it was not contempt or morosity, so much as want of address.

But if after all our Apologies they (for their divertisement) will oblige us to Dance, we must by no means refuse; for 'tis much better to expose our selves to some little involuntary disorder in being complaisant, than be suspected of pride. In that case we must with as good lan-

Sin aliquando necessitas nos ad ea detru-
serit quæ nostri ingenii non erunt, omnis ad-
hibenda erit cura, meditatio, diligentia, ut
ea, si non decore, at quàm minimè indecore
facere possimus: nec tam est evitandum, ut
bona quæ nobis data non sunt, sequantur,
quàm ut vitia fugiamus. *Cic. lib. Off.*

guage

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guage as we are able, intreat the Lady that she would vouchsafe to dance some Dance we conceive we understand, which we must dance afterwards frankly, and as well as we can.

Having finisht our Dance, we are to attend that Lady to her place, and with a low reverence take out another : observing when we are taken out again, to return our revenge upon the Lady which took us out first, if it be the custom of that place, and by no means to possess our selves of the seat which belongs to any one that is dancing.

It is to be observed very strictly likewise, if there be any persons in Masquerade, 'tis uncivil to lay their hand upon their Vizards, or to cause them to unmasque, unless they have a mind to it themselves. On the contrary,

trary, one is obliged to pay more Civility to them, than to the other persons, because many times under those disguises, there are persons of the highest Dignity and Honour.

CHAP. XIV.

Directions about Singing or Playing upon any Instrument of Musick.

IF one has a faculty of Singing, Playing upon the Musick, or making of Verses, he must not do any thing in Company to make it understood; but if it be discovered, and he be desired to shew it in any Meeting, by a person for whom he bears any respect, he is to excuse himself as modestly as he can:

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can: But if his friend persists, it will argue good Breeding to sing, play, or repeat his Verses without scruple or hesitation; and his prompt and ready obedience shall serve him against censure, whereas a refractory resistance favours of the Singing-Master, and even he is like to have but small doings, who thinks to recommend himself by that kind of morosity.

Above all things, he is to have a care of hawking, clearing his throat too much, or being too long in tuning his Instrument.

He must be wary also how he commends himself by any fantastical gestures, which imply delight and exceeding satisfaction, or to say when he sings, *Now! this is a good Note; hark! this is a better; or observe, this Trill, this Cadence is excellent.*

He

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He must likewise remember to finish as soon as he can, that he be not tedious, but leaves the Company with an appetite, lest otherwise he should be desired to hold his peace, which notwithstanding, if the person that sings be a gentleman, would be as great an incivility, as to have interrupted him by loud talk or discourse.

CHAP. XV.

Directions upon the Road in the Coach, a Horse-back, or a Hunting.

IF a person of honour desires our company in a Journey he is taking, it is a civil obligation lies upon us to accommodate in all things, never to complain,

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plain, never to make him stay ; to be chearful, vigorous, and officious in all things; and not to imitate them who are never satisfied with their Horses, their Chambers, their Beds, &c. who set their Servants one against another, and the Master against them all, who are never ready, never satisfied, never in good humour.

And indeed travelling being a kind of warfare, accompanied with cares, diligences, and precautions, as well as with downright labour and fatigue ; It is extreemly unpleasant, when to all those incommodities is added the frowardness and intractability of ones Companion ; and becomes, indeed, more burthensom than all the rest of the Baggage.

If we be to travel by Coach,
the

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the person of honour is in equity to go in first ; after he is set, we are to enter, and put our selves into the lowest place. If the Coach be your own, you are to go in the last. The right hand of the hinder part of the Coach is the best, the left hand by his side is the next ; the third place is over against the person of Honour on the other end ; and the fourth is by his side. The Boots, if there be any, are the lowest, though even there that part which is next to the hinder end, is the best.

Being in the Coach, we are not to put on our Hats, but by command, nor to turn our backs upon the person of Quality upon any occasion.

It is observable likewise, when we meet with a consecrated Host, a Procession, Funeral, the King,

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King, Queen, Princes, of the Blood, or persons of extraordinary Dignity, as the Popes Legate, &c. It is a respect due to them, for us to stop our Coach till they be passed; the Men to be uncovered, and the Ladies to pull off their Masks. But if it be the Sacrament, we must out of the Coach if we can, and down upon our knees, though in the middle of the street.

If we be to ride, the person of Quality is not only to mount first, but we are to hold the Stirrup, and give him our assistance to get up. As we march, we must observe the same rules as in our walking, that is, to give him the right hand, and keep a little behind him; but if the wind lies so as to carry the dust upon him, we may shift then and dispose of our selves somewhere else.

We

We must observe likewise , when we come at any River or Ford, that it is our office to go first over ; but if it falls out by accident we are behind, and must follow the person of Quality, 'tis to be done at such distance, that our Horse may not dash, nor incommode him any way else.

If he gallops, we must be cautious of galloping before him, nor to gallop and change , or make any Parade with our Horse , without his order or command.

Again, if we attend him a Hunting, we must not out-ride him, or suffer our selves to be transported with too much eagerness, but permit him to be first in at the death of the Deer ; and if he be to be shot down, or cut down with a Sword, that honour is to be left for the said person himself. If

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If by reason of the scarcity of Quarters, it falls out that we must lye in the same Chamber with the qualified person, we are in Civility obliged to let him go first to bed, and afterwards undress our selves as privately as we can by our own bed, and go to bed too, with care to lye quiet and still, and make no noise in the night that may give him disturbance

And as we go to bed last, so Civility requires we be up first in the morning, that the person of Honour may find us drest when he rises; it being very indecent for us, to suffer our selves to be seen naked, or undrest by a person of Quality, our things lying about the room, our Bed open, or the Chamber, by our means, in any disorder.

It is not decorous to look in
the

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the Glass, to comb, brush, or do any thing of that nature to our selves, whilst the said person be in the Room, much less to make use of his Combs, Brushes, or any thing else that belongs to him.

From hence it is to be concluded, how utterly inconsistent it is with all manner of Civility, to seize upon the first Chamber, the first Bed, &c. as soon as ever we come in.

On the other side, it would not suit with the quality of that person, if in an ill place where they are streightned for Lodging, he should cause all rashly to be taken up for himself, without consideration how others are accommodated. Such an action would not relish of the Lord or Great Person, who to his inferiours has his mutual obligation of Courtesie and Humanity, and

H

ought

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ought to extend it to the sharing in all such inconveniences as are unavoidable.

CHAP. XVI.

Rules to be observed in writing of Letters.

THE same exactness and punctuality as is required in our discourse and behaviour, is to be observed likewise in our Letters, which are indeed the Communication and Dialogue of the absent.

To make use of large Paper rather than small, and a whole sheet (though we write but six lines in the first Page) rather than half a one, is no inconsiderable piece of Ceremony, one shewing reverence and esteem,
the

the other familiarity or indifference.

After *my Lord*, *Sir*, or *Madam*, which is usually writ at the top, before we come to the body of the Letter; we are to leave a space or blank, greater or lesser, according to the quality of the person to whom we write.

In the body of the Letter, as oft as we have occasion to write *Sir*, or *my Lord*, (which we are to repeat with respect, especially if what we write has any particular direction to himself, or his affairs) we must do it at length, and not with abbreviation; for example, *you see, Sir, your Lordship may perceive*, and not *Sir*, or *your Lordship*.

When we write to any person to whom the Titles of Excellence or Highness, do equita-

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bly belong; we must not only be sure to remember them, but to repeat them as often, and as conveniently we may.

If the person to whom we write be not very much above us, we may put the *Sir* under the bottom of the Letter, in the middle of the space betwixt that and the bottom of the Page, where you write, *Your most humble, and most obedient Servant*. If it be a Prince, or any eminent Lord, we put *your Highnesses*, or *your Lordships*, something lower, and *most humble, and most obliged Servant*, as near the bottom of the Page as is possible; which are the properest Epithets to signify our respects, all other importing friendship or familiarity.

And indeed so indecent and unbecoming it is to jumble in
any

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any other terms of respect with these, that there is nothing more deformed, than to see them confounded; and the rather because errors in that kind make deeper impression than in discourse, where we have the privilege of redressing or excusing them upon the place.

We must have an exact care likewise, to preserve an equality in our style; and if the business we write about be serious, to be very cautious of flying out into extravagant, presumptuous, or familiar terms, as some people do, who after the first period in a grave and austere style, run out inconsiderately into flashes of Wit (as they think) or else into Metaphors, or high Language, unfit for any but intimate Friends, Gallants, or Drolls, and contrary to the respect due to a:

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Superiour, which ought to be insinuated plainly, humbly, and with circumspection.

On the other side, it is no less incongruous, if a Lord, or other great Person, writes loftily and imperiously, though to an inferior; for if that inferior be not of his dependence, or a stranger, the person of Quality makes himself ridiculous, if he writes arrogantly, and like a Master.

We are to add the day of the month, the year, and the place from whence we write also; for more respect we put them usually at the bottom of our Letter, on the left hand of our subscription; and indeed to put it at the top when we write to a person of Quality, is something presumptuous.

For superscribing or directing of Letters, you are to observe

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serve to an Archbishop, or a Duke or Dutches, *To his Grace* or *her Grace*; to Marqueses, Earls, Viscounts, and Privy-Counsellors, *The right Honourable*; to Bishops, *To the right Reverend Father in God*; to Ambassadors, or Generals, or Lord Deputies of a Kingdom, *his Excellence*; to Baronets, Knights, Bachelors and Doctors of Divinity and Law, *Right Worshipful*. If you are to superscribe a Letter to an Earl or Viscount that is beyond Sea, as in *France* or *Flanders*, it is better to say only, *These for the Right Honourable my Lord B. &c.* because they look upon *my Lord* as a Title, and is beyond any Count or Marques whatever. All the Sons of a Duke and Marques are by consent of all, *Lords*, and ought to have the Title of *Right*

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Honourable. The eldest Sons of Earls by the courtesie of *England* have the same, and commonly carry the Title of the Barony. To the younger Sons of Earls, Barons, and Viscounts, *To the Honorable John B. Esq;*

In your Letter to any of the Quality above you, you are to use the same Title as if you were speaking to them. To Dukes and Archbishops, *Your Grace*; to Marquesses, Earls, Viscounts, Barons, *Your Honour*, or *your Lordship*. To Bishops, *Your Lordship* only: To all Countesses, &c. *your Ladyship* is more proper than *your Honour*, if it be writ from one of Quality; but from a Servant *your Honour* is to be observed to his Lord or Lady.

As it is improper to say, *For Mr. B. Esq;*, so it is but civil and usual

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usual to distinguish between a Knight Baronet and a Knight Batchelor ; therefore you must say, *These for Sir N. B. Baronet* ; but to Knights Batchelors only the *Sir* before.

No one supercribes a Letter, *For his Dear Wife*, or *Loving Husband* , unless it be one that hath not had ingenuous Education , or have a mind to be laught at. Because the outside of a Letter is to be read by every one that is not concerned in that interest that is between you : nor is it material to him to be informed, that he that writes that Letter is such a Womans Husband.

If we be desired to abbreviate, and spare these Ceremonies by writing in a Note or Ticket, without the great blank at top, or humility at the bottom, we

H 5 are

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are to obey, rather than be troublesome.

It is not amiss likewise, if we take notice, that for greater respect the Letter ought to be inclosed in another Paper, upon which we are to write the Superscription,

CHAP. XVII.

In what manner, and when we are to expect and receive Honour our selves, and when not to require it.

AFTER this instruction, how we are to pay our respects, we cannot conveniently be ignorant of what is due to our selves, and at what times we are not to expect it. We must know therefore we are not to insist upon

upon any such Ceremony in the presence, or in the house of any person of greater Quality than we; because Civility (as we have said) being always accompanied with humility, exacts it from us to him; and it is according to the order and methods of Nature, for the greater to abate and lessen the less: for example, 'tis indecent for persons of indifferent Quality, to assume the respect of a higher; as it is for Ladies to cause themselves to be led, or to have their Trains carried up in the presence, or in the house of any person of much greater Quality than themselves.

CHAP.

CHAP. XVIII.

Against such as are too scrupulous.

AND now in order to our Conclusion, it remains I declare, that though for orders sake this Treatise is divided into Chapters, it follows not, that Civility is never to be practised, but when such occasions are offered, as are exactly parallel with the disposition we have made of them in this Book; no, that is not intended, but we must retain in our memories these general Precepts of Civility, that thereby we may be enabled to pay every man his due respect upon all occasions, and do all things according to our own choice and discretion. For instance,

france, if we are obliged to be civil to persons of Quality, we are obliged, *a fortiori*, to be so to Princes; and if to Princes, much more to crowned Heads, or their Ministers. In short, Civility is not only to be uniform, but paid with discretion.

This also is to be observed in the practice of Civility, we are much subject to fall into two dangerous extremes.

The first is, when we exceed in our Civilities, heaping our impertinent discourse upon the person we would Court, and admiring him in every thing; this part of Civility is no other but flattery, which is usually cast out as a Leure, to bring down the Grandee to some designs of our own; and this flattery does equally redound to both their advantages. For as he that is
the

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the Parasite discovers a false object and interested soul; so he that is flattered, and swallows it, shewes his judgment and penetration to be but weak, to suffer himself to be cajoled and affected with those formal adorations, which are not founded, in the least, upon any consideration of his merit.

The other error (to which likewise we are frequently liable) is, when out of too much fear or curiosity we are scrupulous of every thing, making ourselves slaves to these Ceremonies, and by an immoderate desire of being exact, becoming troublesom and ridiculous to every body.

Civility ought to be frank and natural, without any Superstition; and hence it is, that having performed our formalities, and paid

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paid those respects a person of Quality might in reason expect, we are not afterwards to shew any awe, or timorousness before him, but speak freely and ingeniously to him; for that diffidence or awe is many times troublesome even to the person we discourse with, and implies but mean Education.

Which makes it evident (contrary to the opinion of most people) that to be modest and civil, is not to be pusillanimous or poor spirited, nor depresses nor obscures such as do use it; but being a restraint to that audacity and shamelessness, which renders us unacceptable to all persons of discretion. We must confess that Maxim of *Cicero's* to be very true, that I without mode-

1 *Sine verecundia nihil rectum esse potest, nihil rectum.*

sty.

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sty nothing can be laudable,
without modesty nothing can be
civil.

A bashful man is not his own
master, nor useth his own judg-
ment, but is over-aw'd by the
boldness of others, and they that
are impudent have a power over
him. 'Tis an evil Guardian to
Youth, betraying it contrary to
its own desire and inclination to
the worst of men, who hurry
them to evil actions and places.
How many men have lost their
Estates, Honours, and Lives, be-
cause they are asham'd to di-
strust? A man invites you to
game, drink, rob, to be bound
for him; this foolish modesty is
to be cast off, *deny him*. An
impudent Flatterer comes to eat
upon you, he begs a Horse, a
Ring, a Garment of you, give
to the deserver, respect him not
that

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that begs. Some are so bashful as not to send for a good Physician, nor imploy a good Lawyer nor Governour, because they are acquainted with a worse.

Begin betimes to break this fault, and in small matters assert your own liberty, deny to debauch, deny to lend money, or to admire every one you hear prayesd; be constant, and be not overcome by importunity, which is a part of impudence, and is only becoming to them that want, and is in opposition to what we call *Mealy mouth'd*.

CHAP.

CHAP. XIX.

Some general Observations not unworthy our remembrance in relation to the regulating of our Actions.

'TIS natural to all Mankind to love and to desire to be beloved, as the prime Method to obtain other benefits and ensuing advantages that we aim at. To acquire this from others depends principally upon the behaviour of our selves. A man that would make himself beloved, must first render himself amiable. Now this is done by behaving of our selves civilly, or with Civility to-all men. Civility doth chiefly consist in these three parts. 1. In not expressing by actions or speeches
any

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any injury, disesteem, or offence, or undervaluing of another. 2. In being ready to do all good offices and ordinary kindneses for another; and, 3. In receiving no injuries nor offences from others. That is in not resenting every word or action which may (perhaps rationally) be interpreted to disesteem or undervaluing. For our outward behaviour in general, that is best that declares the sincerity and uprightness of the heart. Every man is loved for his honesty, and Villains pretend to it, and under that colour practise deceit; a formal starcht behaviour is odious, and being fore't and unnatural, clouds and disgairs the Soul.

Comity and Affability are the Ornaments of Converse, and declare one a lover of Mankind,

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kind, and argue a good harmony and concord of the passions. They are made-up of a mixture of Civility and freedom, qualified with a respect to the person you converse with.

He that would be reckoned or esteemed in the place where he lives, must be careful to perform all acts of justice in his dealing between man and man, according to the 1. Maxime. And above all things, let his word be as punctual as his bond, and as sacred even in the smallest matters. Nay, it should be more carefully observed than a bond; for herein his honour and honesty are the security. And this, though the cheapest policy, will secure his interest

1 Honeste vivere, neminem laedere, suum cuique tribuere. Just. 1st cap. 1.

with

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with all that know him; the want hereof makes one cheap, and censured by the meanest he converseth with, and will render him suspected, when he intendeth the most heartily.

Discover not the secret of a friend, it argues a shallow understanding, and a weakness. He that is not constant in preserving what is committed to him, cannot be a friend. And such is a talkative man, that uses his mouth like a Sluce, to let out all that is within him.

Say not to a man (that you have not more than common assurance of to be your bosom-friend) that you have a secret, but dare not tell it. Neither press a man vehemently to conceal what you have imparted to him, it implies you suspect what you have done, and distrust

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strust in his prudence.

The vice or debauchery of another should never be the subject of publick talk ; not of your friend, because you love him ; nor of your foe, because he is so ; for this will be construed the hatred to the one, and in partiality to the other.

No man is to gain a reverence for his own vice, and he that vauntingly declares it, pulls off an outward, silken, glorious Coat, to shew a dirty lousie Shirt, that is next to his Skin. Every mans fault should be every mans secret ; for he that divulgeth it, is a scandal to them that hear him.

When you do a man a kindness, do it at first, rather than to let it, by arguments or importunity, be extorted from you : This is a double courtesie, and wholly

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wholly obligeth the person to your self.

If you have a debt upon you, which none almost can avoid, be punctual in your payments; and if possible, let not him that asks, go without it; for by this means you probably either save his reputation, or capacitate him to a bargain to his advantage, and generally there is one of these at the bottom. For most men are unwilling to be troublesome to others but on constraint. He that neglects his debts is undone to the World, and must not expect either to eat or sleep in peace, and a poor mans debt makes the greatest noise.

As a man should not let himselfe lie open to all the pumpings of the pragmatikal (but put them off, and here Droll is best.) So

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to be over severe in not replying to ordinary and easie desires, and shy in giving his opinion in common demands, argues either pride or formality. The formal man tells you nothing but what is above the vulgar, and obliges you with a favour which you must so look upon, though the things often are not worth the keeping.

By this you may consider how far you may tell news, but tell none to him that pretends to be a States-man, nor ask him none; for the first he'll seem to slight, and seem to know it before; for the latter he thinks secrecy becomes him, and therefore you disoblige him.

When you represent the actions of any of your Superiours, do it as candidly as you can, 'tis the Method of the World for the

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the lesser to depend upon the greater; and if you aim at Im-
ployment, avoid being censori-
ous especially, herein you may
before you are aware, cut that
thread upon which your sole in-
terest did depend.

Fancy and chance lift most
into Employments, and there
needs only on our part to stand
in the way; and that man re-
moves himself or his friends at a
distance from him, that comes
too close with them in private.

If you are a Favourite to a
Great man, aim not to have his
ear solely to your self; for his
slips shall be sure to be imputed
to you, and what he doth well
to himself.

Let your diversions and your
business be mixt together; for
recreations, those of the body
are better than those of the
I mind.

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mind. They that can find themselves no imployment but their pleasures, are in perpetual disease: 'tis as if a man should never eat any substantial meat, but live only upon sauce. Surely no man should live in this World that hath nothing to do in it.

Say not you are extreame busie, nor that you have such a great deal of business, but rather go about it, and do it, and when it is done, you will be more esteemed.

Scorn not any man for the infirmities of Nature, which Art cannot amend, nor hide; nor delight to mention them, since they often create envy, and sometimes revenge.

Shew not your self joyful and pleased at the misfortunes that have befallen another, though
you

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you hated him, it argues a mischievous mind, and that you had a desire to have done it your self, if you had had power or opportunity to your will.

These Precepts are rather reducible to the Rules of Prudence, than Civility properly; but they two being so nearly related, I conceived it not amiss to give them. No man can be a Civil man that is not a wise man; wherefore to conclude, I shall tell you what a wise man is: He hears rather than talks, believes not easily, judges seldom, and then upon examination, deliberates before he resolves; is constant in his resolutions, fears not to repent; he speaks well of all, defendeth the fame of the absent; is courteous, nor flattering, readier to give than to receive; loves

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his friends, but doth nothing unworthy for their sakes; is ready to assist and pleasure all men, many times unknown; he considers events before they happen, and then is neither exalted nor dejected, he will avoid anxiety and moroseness, is even in his carriage, true in his words; the same in reality as he is in shew; admires few, derides none, envies none, despiseth none, no not the most miserable; he delights in the company of wise and vertuous persons; profereth not his counsel when he understands not well; is content with his condition; he doth not any thing through contention, emulation, or revenge, but endeavours to do good for evil; he labours to know so much as to be able to depend upon his own judgment, though
he

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he doth not, &c. but let this suffice.

CHAP. XX.

The Conclusion.

THis, Sir, is all I am able to answer to your demands; I have already declared my opinion, that it is impossible to give Precepts of Civility for all sorts of occurrences. I am sensible also I have inserted several things, which being treated of by others, and known already to most people, may seem super-vacaneous, but it could not be otherwise; for being to discourse of the Civility of mens actions, which for the most part have been always the same (as what Age is it from the beginning of

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the World to this day, in which men have not eat, drunk, spit, &c.) I cannot see how I could avoid making use of the same Rules, our actions being the same; and therefore Civility being nothing but what reason upon the Principles of Nature and Custom has established as convenient, there have been other people endued with reason as well as we, and by consequence as able to find out and deport themselves according to that convenience.

But for as much as it is probable, so many worthy persons as profess the instituting of Youth, and have applied themselves very studiously thereunto, could not forget to propose to their Pupils certain directions and Rules of Civility, that being one of the most necessary parts

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parts of instruction, at least, that which is most conspicuous and liable to the eyes of the World, could not but be civil and courteous themselves; we have reason therefore to hope, if you think fit, to communicate this Treatise; the Reader will not take it amiss, if we have presumed to imitate them in some things.

In effect, to take things rigorously and in strictness, as they and we both are in this case; like those who compile Laws which they never composed, and would doubtless make themselves ridiculous, should they pretend to merit thereby; so it is not to be taken in ill part, if others add their labour to ours, so they do not arrogate, or pretend to any thing which belongs to another. In this

manner I should think my self very happy, if others taking their light from me, should polish what I have only rough drawn; I say rough drawn, for he who at once should propose to himself to run thorow all the actions of man, to which Rules of Civility might be applied, would ingage himself in a thing he would find to be impossible.

So then, though those who have writ before us upon this subject of Civility, may have said very much, if they have answered the copiousness of the matter; and we possibly have added something in this Treatise to what they have said; yet I am assured many things have escaped us all, and remain to be found out by those who come after.

Moreover, that Custom, of
which

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which we have spoken, is not so constant, but it permits innovation, and frequent alteration of its Laws; and no question but time will have the same influence upon our present, as it has had upon former proceedings.

Heretofore for example, one might, without incivility, have hawked and spit upon the ground before a person of quality, provided he put his foot upon it when he had done; now it is perfect Clownishness and intolerable.

Formerly one might gape and yawn, and it was well enough if he did not talk while he was yawning: now it is intolerable.

Not long since it was not absurd to dip his bread in the sauce, if he had not gnawed it before; now it is ill Breeding.

In past times we had liberty
to

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to pull what we could not get down out of our mouths, and throw it upon the ground, so we did it dexterously without being seen; now it is nasty and insufferable.

Certain it is then, that custom can introduce, abolish, or alter our Rules as she pleases; yet Civility arising essentially out of Modesty, and Modesty out of humility (which like the other Vertues, are founded upon unmoveable Principles) it is constant and clear, that though Custom may, yet Civility in its foundation can never change; for there will always be Civility, whilst there is Modesty, and Modesty whilst any Humility is to be found.

F I N I S.

